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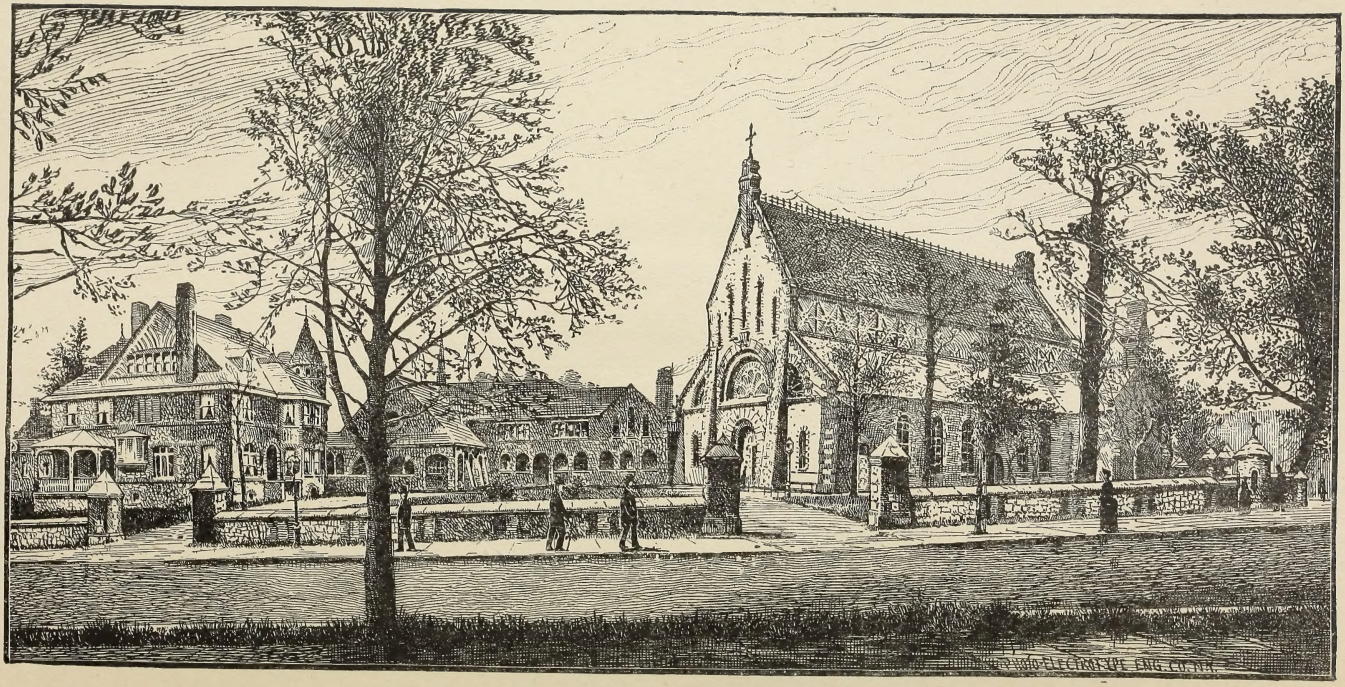

THE RECTORY, CHAPEL, PARISH HOUSE, AND CHURCH OF ST. JOHN'S PARISH, YONKERS, N. Y.

CHURCH

AND

Sunday-School Work

IN YONKERS:

ITS ORIGIN AND PROGRESS.

BY

AGNES E. KIRKWOOD.

WRITE this for a memorial in a book. EXOD. 17:14.

Now go, write it before them in a table and note it in a book, that it may be for the time to come. ISA. 30:8.

IT is the privilege of history to bring back things long obscured by time or sinking into oblivion. POULSON'S HISTORY OF HOLDERNESS.

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TO THE MEMORY

OF

My Mother,

WHOSE EARLY AND PRAYERFUL INSTRUCTION IN THE HOLY SCRIPTURES WAS A TREASURE TO ME ON EARTH AND WHOSE LOVE IS NOW A TREASURE IN HEAVEN.

THE AUTHOR'S PREFACE.

The chapters contained in this book were written for the "Yonkers Gazette," with no thought of their further publication. As the work progressed it met with the hearty approbation of many who are interested in the work of the Churches and Sunday-schools of Yonkers, and in compliance with their wishes it is issued in its present form.

The extent of the work at its first publication rendered unadvisable its publication in its entirety. It has therefore been revised, and in its revision nothing has been taken from it but some programmes and addresses delivered on various occasions in connection with the Sunday-schools which had no important bearing on their history.

It is due the memory of the writer's first Sunday-school teacher, her eldest sister, to acknowledge that in all probability the many difficulties and discouragements which seemed almost insurmountable in its writing would not have been overcome but for her helpful sympathy and undiscourageable spirit, ever hopeful and brave and undismayed by apparent defeat.

The writer here wishes to gratefully record her appreciation of the assistance of Miss Louisa Jones, which has enabled her to proceed with this publication. Also for help and encouragement from the Rev. Lyman Cobb, Jr., and Mr. Charles Collins.

The author would acknowledge her obligations to the clergymen of the various Churches who have in reply to her inquiries communicated much valuable information concerning the Churches.

The author would also take this opportunity of expressing her grateful appreciation of the unfailing kindness of all who have assisted towards its completion. To some perhaps the chapters will seem diffuse, but they are not written for any other than a local or antiquarian public, which will be grateful for the author's inclusive spirit.

After having received such kindly assistance, it would be ungrateful to dwell on the disadvantages in the midst of which the work has been written. The writer has done her utmost under the circumstances, and

though she has fallen short of her ideal, she is conscious of the necessary imperfections of her work, for it is hardly possible that she should have escaped errors in a book involving the examination of numerous reports with their conflicting statements in regard to chronological records.

Preventive work is not so popular as reformatory work. The results of the latter are apparent; but preventive work supersedes reform. All labor for rescue and reform emphasizes the necessity of preventive work, and this is the aim of the teachers in our Sunday-schools. That their efforts in the past have been abundantly blessed is verified by the records of our schools; for out of the scholars and teachers of the Yonkers Sunday-schools have sprung those who are now pillars there and elsewhere, honored Church officers, elders and deacons, efficient workers in Sunday-schools and other Christian effort, ministers of the Gospel, and men who gave their young lives for their country in the civil war.

It is hoped that this work, for its seriousness of purpose and diligence of research, will not be found an unacceptable contribution to the ecclesiastical history of Yonkers, and that the record of work done in the Churches and Sunday-schools of Yonkers may be an encouragement to all who are endeavoring to hold up Jesus Christ and him crucified, the world's Light, Hope, Refuge, and Glory.

COMMENDATIONS OF THIS WORK.

From B. F. JACOBS, of Chicago, the Author of the International System of Sunday-school Lessons, which are now universally used, is the Chairman of the Executive Committee, comprising over sixty members.

CHICAGO, December 5, 1887.

DEAR MISS KIRKWOOD:—I am interested in the Sunday-school work, and consequently I am interested in the history and progress of the work in every place. I send you a copy of the reports, which I hope will be helpful to you in the preparation of your articles for the press. I think their publication will do good; it increases the interest and arouses enthusiasm. We have had a large experience with many similar publications in the West, but your history goes back towards the beginning of the Sunday-school work in this country, and necessarily ought to be more interesting than those of later date. I sincerely wish you every success in your effort.

Yours in the good work,

B. F. JACOBS.

From Rev. JOHN H. VINCENT, D. D., Chairman of the International Lesson Committee.

BOSTON, Mass., December 28, 1887.

DEAR MISS KIRKWOOD:—The plan you propose seems very good and useful, and the people of Yonkers will undoubtedly appreciate it.

Yours in Sunday-school bonds,

J. H. VINCENT.

From Rev. A. F. SCHAUFFLER, D. D., President of the Missionary Training Classes in the Union Theological Seminary, New York, and Leader of Sunday-school Teachers' Normal Class, New York.

260 FOURTH AVENUE, November 28, 1887.

MY DEAR MISS KIRKWOOD:—Your plan of passing the Sunday-schools of Yonkers in review is a very good one, and will help those who are trying to do good work for our common Master. You have my best wishes in this work I am sure.

Yours truly.

A. F. SCHAUFFLER.

From the Secretary of Missions for New York District of the American Sunday-school Union, Philadelphia.

NEW YORK, October 18, 1888.

Your history of the origin and progress of Sunday-school work in Yonkers will be of great value as a permanent record of work of this branch of church service. It is a matter of surprise that the historical interests of Sunday-school work have been so generally neglected.

I am sure those connected with your schools will duly appreciate your labors in the early history of Bible Schools in your city. Wishing you abundant success,

I am very cordially yours,

L. MILTON MARSH.

From Rev. H. M. BAIRD, D. D., Professor in the University of the City of New York.

YONKERS, April 6, 1888.

I return the slips which you were so kind as to send me. So far as I have had time to examine them you seem to have made a very interesting and complete series of papers on the Sunday-schools of this city.

I remain yours very truly,

HENRY M. BAIRD.

From Rev. WILLIAM S. LANGFORD, D. D., Secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

21–26 BIBLE HOUSE, New York, July 25, 1888.

I have read with much interest the papers containing an historical account of the Churches and Sunday-schools in Yonkers. You are engaged in a most laudable work, and your labors deserve the unqualified appreciation of the people of Yonkers. You are certainly supplying important record of local history which will be of permanent value.

Faithfully yours,

WM. S. LANGFORD.

From Rev. JOHN HALL, D. D., Pastor Fifth Avenue Presbyterian Church.

NEW YORK, January 14, 1888.

DEAR MISS KIRKWOOD:—I think the writer of these papers quite capable of producing an interesting little book..... It is good to use the pen for high objects. The reward comes sooner or later, mostly later. Yours most truly,

J. HALL.

From Rev. WILLIAM M. TAYLOR, D. D., Pastor of the Broadway Tabernacle Church.

5 WEST THIRTY-FIFTH STREET, New York, May 31, 1889.

DEAR MISS KIRKWOOD:—I have read with attention the historical sketches of the Churches and Sunday-schools in Yonkers which you have been good enough to send me, and have been specially interested in those which treat of the Westminster Presbyterian Church. Such historical details as you give increase in value as time passes, while their present interest is very great.

Will you please put me down as a subscriber for two copies of the book.

Yours faithfully,

WM. M. TAYLOR.

From Rev. CHARLES E. ALLISON, Pastor of the Dayspring Presbyterian Church, Yonkers.

The history of the Yonkers Sunday-schools testifies to the patient and painstaking research of the author, Miss AGNES E. KIRKWOOD. The full value of her work will be more appreciated when years shall have passed and its pages shall be perused by such as delight to search for sources of influences, potent when the characters of thousands were moulded.

CHARLES E. ALLISON.

From a former pastor of the Reformed Church in Yonkers, Rev. VICTOR M. HULBERT, D. D.

148 NORTH AVENUE, Battle Creek, Mich., April 28, 1888.

In the preparation of your several articles on Sunday-school Work in Yonkers I have been agreeably surprised at the research, scope, accuracy, and style of your performance, as if Providence had qualified and marked you out for that specific work.

With much regard, very truly yours,

V. M. HULBERT.

From Rev. JOHN REID, D. D.

FIRST PRESBYTERIAN MANSE, Yonkers, N. Y., December 22, 1888.

Historical beginnings are vital as well as interesting; passing time always adds to their value.

Personally interested in this love's labor of one of my own church members, I have known, perhaps more intimately than most, the care which Miss Kirkwood has expended on her work. With the greatest patience and fidelity, consulting innumerable sources of information, comparing conflicting traditions, and reaching the truth where often it was hidden and its presence least suspected, she has gathered up the fragments of a most interesting part of the religious life of our community. The Schools are happily identified with the Churches in these valuable articles. All who are interested in our Sunday-schools owe a debt of gratitude to this patient worker in a new field. I wish this book might find its way into every home of our church-going people.

JOHN REID.

From Rev. DAVID COLE, D. D., Pastor of the Reformed Church of Yonkers, N. Y.

September 13, 1889.

Miss Kirkwood's History of the Sunday-schools of Yonkers speaks for itself as a monument to a tireless industry and perseverance.

It surpasses wonder that at this late date the early facts of our older schools—two over sixty years old, one about fifty, a fourth is forty, and two others more than thirty—have been brought together and recorded with so much of fulness and such self-satisfying accuracy.

The courage with which this history was begun, the perseverance with which it has been carried on, the fulness and accuracy of the results that have been recorded, reflect great credit upon the compiler. A little later on in time this work would have been impossible. Our lovers of Sunday-schools are brought under special obligation by the respected and faithful compiler of this work.

I cheerfully give my own subscription for the forthcoming book, and shall be glad to find that it is generally taken by the Christian people of our city.

DAVID COLE,
Parsonage of the Reformed Church of Yonkers.

From Rev. A. B. Carver.

ST. JOHN'S RECTORY, Yonkers, N. Y., June 22, 1888.

MISS KIRKWOOD:—You certainly deserve much credit for your enthusiasm and practical interest in the Sunday-school work of Yonkers. All who read your book will be well informed in this important part of our Church work, and will certainly wish for it a large circulation. Sincerely yours,

ALEX. B. CARVER, Rector of St. John's Church.

From Rev. W. H. Mills, D. D.

YONKERS, September 10, 1889.

I most cordially concur with the above recommendation.

WM. H. MILLS, Rector of St. Paul's.

From Rev. JAMES T. BIXBY, Ph. D., Pastor of the Unitarian Congregational Church, Yonkers.

YONKERS, N. Y., December 27, 1888.

I find that your account of the Churches and Sunday-schools of Yonkers makes a very interesting and valuable history. You have shown very great industry, and all interested in the religious life of the city of Yonkers ought to appreciate your faithful work. I hope your book will receive the welcome it deserves.

Yours cordially,
JAMES T. BIXBY.

From Rev. C. W. MILLARD, Formerly Pastor of Central Methodist Episcopal Church, Yonkers.

28 HAWTHORNE AVENUE, February 25, 1888.

MISS A. E. KIRKWOOD:—Your faithful, painstaking labors as Sunday-school historian of Yonkers are receiving, as they deserve, the praise of appreciative minds. You are doing a needed work remarkably well.

Yours fraternally,
C. W. MILLARD.

From Rev. DE LOS LULL, Formerly Pastor of the First Methodist Episcopal Church, Yonkers, and author of "Father Solon; or, The Helper Helped."

ASBURY METHODIST EPISCOPAL CHURCH, Washington Square, N. Y., June 28, 1888.

I am pleased that you are having so much encouragement to put your papers on the Sunday-schools of Yonkers in book form. I feel that by so doing you will render valuable service to the general work, by the example of preserving local Sunday-school histories, by lifting local work and workers into a measure of prominence, and by the stimulus so doing will give to Churches, Schools, and Sunday-school workers an impulse to try to do good work for permanent public record. As a specimen of what may be done for every town in this line, your book should have a wide circulation. Put me down as a subscriber.

I remain as ever yours sincerely,
DE LOS LULL.

From Rev. GEORGE E. STROBRIDGE, D. D.

YONKERS, September 11, 1889.

MISS KIRKWOOD is deserving the liberal patronage of this community as a reward for the thoroughness and fidelity with which she has treated the interesting subject herewith presented.

Her patience, industry, and indefatigable research will doubtless be appreciated as their fruit appears in these interesting pages, and it is to be expected that the book will have the large sale it so richly merits.

G. E. STROBRIDGE,
Pastor First Methodist Episcopal Church.

From Rev. HENRY M. SANDERS, Formerly Pastor of the Warburton Avenue Baptist Church, Yonkers.

433 FIFTH AVENUE, New York, June 16, 1888.

I have read your articles on the history of the Sunday-schools in Yonkers, giving especial attention to those relating to the Baptist Church. So far as my personal knowledge extends I find them accurate and comprehensive.

They are written in an interesting and impressive manner and ought to stimulate increased effort in a department of Christian work which in its history has been a veritable "romance of Providence."

Wishing you success in the further prosecution of your work,

I am yours sincerely,
HENRY M. SANDERS.

From Rev. ALVAH S. HOBART, D. D.

YONKERS, September 14, 1889.

MISS AGNES KIRKWOOD:—Allow me to say that your efforts in preserving the items of Church and Sunday-school history in Yonkers are commendable and worthy of recognition.

ALVAH S. HOBART,
Pastor of Warburton Avenue Baptist Church, Yonkers.

The writer has also received commendatory notices of her work from

The Rt. Rev. WILLIAM F. NICHOL, Bishop of the Diocese of Cleveland, Ohio.

ALBERT WOODRUFF, President of the Foreign Sunday-school Association.

Rev. JAMES A. WORDEN, D. D., Superintendent of the Sabbath-school and Missionary Department of the Presbyterian Board of Publication and Sabbath-school work.

Rev. ABRAM BEACH CARTER, D. D., and Rev. A. B. ATKINS, D. D., former rectors of St. John's Church, Yonkers.

Rev. DWIGHT M. SEWARD, D. D., and Rev. T. RALSTON SMITH, D. D., former pastors of the First Presbyterian Church, Yonkers.

Rev. SAMUEL T. CARTER and Rev. EDWARD CALDWELL MOORE, former pastors of the Westminster Presbyterian Church, Yonkers.

Rev. A. A. LIVERMORE, D. D., President of Meadville Theological School, Pa., and former pastor of the Unitarian Congregational Church, Yonkers.

Rev. AUGUSTUS ULMANN, rector of Christ Church, Yonkers.

Rev. W. T. CRAFTS, pastor of the First Union Presbyterian Church, New York.

Rev. THEODORE J. WYLIE, D. D., pastor of the First Reformed Church in Philadelphia.

Also a number of Sabbath school superintendents and teachers.

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CHURCH

AND

SUNDAY-SCHOOL WORK

IN YONKERS.

CHAPTER I.

EXTRACTS FROM CHURCH HISTORY—ST. JOHN'S CHURCH AND SUNDAY-SCHOOL.

In giving the origin of Church and Sunday-school work in Yonkers it appears proper to state by whom and when the first religious effort was put forth and each successive step which led to the organization of the first Church and Sunday-school. This will be shown in the following interesting extracts taken from Robert Bolton's "History of the Church in Westchester County."

In the year 1642 (says the historian of the "New Netherlands") Mr. John Throckmorton and thirty-five associates, who had been driven by the fiery Hugh Peters, with Roger Williams, from Massachusetts, procured permission from the Dutch authorities of New York to settle some twelve miles east of the Manhattans, at a place called Westchester, but which the Dutch at the time named Vredeland, or Land of Peace, a meet appellation for the spot selected as a place of refuge by those who were bruised and broken down by religious persecution.

In his petition to the Dutch authorities on the 2d of October, 1642, he solicits permission to settle down within the limits of the New Netherlands. "There I wish to reside in peace and enjoy the same privileges as Dutch subjects, and to be favored with the free exercise of reli-

gion." But even here the persecuted Puritan was destined to find, like the dove of Noah's ark, no place on which to rest the sole of his foot, for here it was that several members of his family fell in the Indian massacre which took place on the 6th of October, 1643.

The next settlement in Vredeland was upon the site of the village of Westchester in 1654. At this early period public worship appears to have been regularly established according to the Independent or Congregational order.

The Rev. John Megapolensis in a letter to the Classis of Amsterdam, dated the 5th of August, 1657, says: "The inhabitants of this place—Oost-dorp or Westchester—are Puritans, alias Independents. They have no preacher, but they hold Sunday meetings, reading from an English book a sermon and making a prayer." The Dutch Commissions visited them in December, 1656, and reported their mode of worship as follows: "After dinner Cornelius Van Ruyven went to the house where they held their Sunday meeting to see their mode of worship. There I found a gathering of about fifteen men and ten or twelve women. Mr. Baly said the prayer, after which Robert Bassett read from a printed book a sermon composed by an English clergyman. After the reading Mr. Baly gave out another prayer and sang a Psalm, and they all separated."

All ecclesiastical business at this period was conducted by the town assembled in town meeting. After having disposed of secular matters they attended to the business of the church; therefore the early history of religion was found principally in the town records.

Under date of July 29, 1674, twenty years after, appears the name of the Rev. Ezekiel Fogge, probably the first Independent minister that officiated at that place. The following was taken from the town books:

"On the 11th of February, 1680, there was sprinkled with water by Morgan Jones (what they call baptizing), William Hunt, son of John Hunt, of Westchester. Witnesses present, Joseph Hunt and Bridget Waters."

The English laying claim to New Netherlands, it was surrendered to them by the Dutch in 1664. The first English governor, Richard Nicolls, for the encourage-

ment of settlers published an instrument in which he declared "in all territories of His Royal Highness liberty of conscience is allowed, provided such liberty is not converted into licentiousness or the disturbance of others in the exercise of the Protestant religion."

Immediately after the surrender it became a matter of indispensable and pressing necessity that laws and ordinances should be passed adapted for the then condition of the colony. Whereupon Gov. Nicolls invited the inhabitants of Westchester and other towns upon Long Island to send delegates to a general meeting at Hempstead on the 28th of February, 1665.

The convention met at the time appointed.

At this meeting a body of laws and ordinances was promulgated for the future government of the province, which were called by way of distinction "The Duke's Laws."

Among the principal provisions of the code are the following:

"Whereas the public worship of God is much discredited for the want of painful and able ministers to instruct the people in true religion, and for want of convenient places capable to receive any assembly of people in a decent manner for celebrating God's holy ordinances,

"Ordered, that a church shall be built in the most convenient part of each parish capable to receive and accommodate two hundred persons. To prevent scandalous and ignorant pretenders to the ministry from intruding themselves as teachers, no minister shall be admitted to officiate within the Government but such as shall produce testimonials to the Governor that he received ordination either from some Protestant bishop or ministers, within some part of His Majesty's dominions or the dominions of any foreign prince of the reformed religion; upon which testimonials the Governor shall induct the said minister into the parish that shall make presentation of him."

"The Duke's Laws" continued to govern the province until the first Provincial Assembly in 1683. At this time the dissenting teachers officiated. Such, however, was the fearful progress of Sabbath-breaking and other profanities

that the Court of Sessions for Westchester County issued the following proclamation, 1693:

"Upon complaint made to the Court, concerning greate disorders and prophainness in the County upon the Sabbath days, and for regulation and prevention of the same, the Court orders that

"Whereas the publick worshipp of God is much neglected, for want of able ministers to instruct the people every Sabbath day and on such publick days of fasting and thanksgiving that are appointed, or shall hereafter be appointed, by His Excellancy, the Governor and Council, and General Assembly;

"And whereas we find that severall places within this County are not in a capacity to maintaine a minister, whereby great debaucheries and prophainness are committed on the Lord's days, and that parents and masters of families doe not traine up youths and servants in the feare of God and observing His holy Commandments, although His Excellancy hath taken speedy care, after his arrivall, for the suppressing of vice and encouragement of virtue and observance of the Lord's day, and by his proclamation, which hath beene published in this County, yett very many takes noe notice thereof;

"It is therefore ordered yett within every Towne precinct and pattent within this County due observance of the Lord's day shall be kept, and for want of an able minister the inhabitants shall employ a reader to read out of good books, two Sermonds every Lord's day, (that is to say) one in the forenoone betweene 9 and 11 o'clock, and one in the afternoone, betweene 2 and 4 o'clock, at such places as shall be thought meet and convenient by ye inhabitants of such Towne precinct and pattent, att a meeting ordered by the next Justice of the Peace; provided that if the inhabitants shall not appoynt such place as aforesaid, that then the next Justice of the Peace shall appoynt a place; and in case any person or persons shall make derission or make any unseemly behaviour in the time of publick worshipp, that then the said Justice of the Peace of the said place or precincts shall committ all such deriders to the stocks one houre, otherwise shall pay tenn shillings, to be levyed by

the constable, the one half to ye constable and the other half to be employed towards relief of the poor of said place.

"It 's alsoe ordered:

"That noe person shall sitt tippleing in a publick ordenary on the Lord's day, upon penalty as aforesaid, or at other times on penalty as the law directs, and that any persons inhabiting within this County shall not travill on the Lord's day, without permition and make known their ocation to the next Justice of the Peace, upon penalty as aforesaid, likewise noe person or persons shall presume to go a fishing, shooting, or hunting of horses, or any other sports which makes breach of the Sabbath, upon ye penalty as aforesaid, provided, that this order shall not prohibit any stranger of meat and drinke for his refreshment on the Sabbath day.

"Alsoe any Justice of the Peace which shall neglect or refuse to grant his warrant to the constable, for laying such fines upon the breakers of the Sabbath, shall forfeit twenty shillings for every such neglect as aforesaid, and that the constable of every respective towne that shall publish this order in his respective place, precinct or pattent, and inspect and give notice of all Sabbath breakers to the next Justice of the Peace, on penalty as aforesaid, for every such his neglect."

But vice of every kind prevailed in spite of governors, proclamations, military orders, and judicial acts, and little good seemed to be accomplished by non-Episcopal ministrations; and such was the state of affairs that the historian says, "There seems to have been no face of the Church of England in the colony."

Governor Col. Fletcher proposed a settling of an able ministry as one of the best and surest means of suppressing vice and profanity. The majority of the Assembly were entirely disinclined to the scheme, which occasioned a warm rebuke from the Governor in his speech at the close of the Session in these words:

"Gentlemen, the first thing that I did recommend to you, at our last meeting, was to provide for a ministry, and nothing is done in it. There are none of you but that are

big with the *privileges of Englishmen and Magna Charta*, which is your right, and the same law doth provide for the Religion of the Church of *England*, against Sabbath-breaking and other profanity. But as you have made it last and postponed it in this Session, I hope you will begin it the next meeting and do somewhat towards it effectually."

The determination of the Governor at length induced the house to yield, and a "bill was brought in for settling the ministry and raising a maintenance for them." This bill was entitled "An act for settling a ministry and raising a maintenance for them in the city of New York, counties of Richmond, Westchester, Queens. Passed the 24th of March, 1693."

The act did not take effect until about the year 1702.

In June 16, 1701, the Venerable Society for the Propagation of the Gospel in Foreign Parts was incorporated by royal charter from King William III.

The principal object of this society was: "To send clergymen to the colonies; and the society to earnestly request and beseech all persons concerned that they recommend no man out of favor or affection or any other worldly consideration, but with a sincere regard to the honor of Almighty God and our blessed Saviour as they tender the interest of the Christian religion and the good of men's souls."

Of this Society the Hon. Rufus King said: "The Society for the Propagating of the Gospel is the brightest light shining in the candlestick of the Reformation; it has done more and is doing more for the cause of Christ than all Christendom united."

On the seal of the Venerable Society for the Propagation of the Gospel in Foreign Parts, and the oldest missionary society in the Protestant world, are inscribed these words:

"Sigillvm Societatis De Promovendo Evangelio in Partibvs Transmarinis. The seal of the Society for promoting the Gospel in lands beyond the sea." And underneath these words: "Thanks be to God for the Venerable Propagation Society."

There is also a picture of a sailing vessel with the sails

spread, and on a flying pennant, on the main mast, is inscribed, "Transiens Adiuvanos."

Also a figure on the seal, a mythological representation of the sun, in the upper portion of the seal, probably representing the Sun of Righteousness as beaming benignantly on the missionary ship. On the prow of the vessel a man is standing, clad in a Bishop's robe, with an open Bible in his hand, while on the bluff to which the ship is approaching there is a group of natives with beaming faces and extended hands to welcome the missionaries.

In regard to the society's missionaries sent to this country, says the historian: "I believe the Christian Church could never boast of better men, take them as a body. They chose their profession from a pure love to religion and the cause of Christ, not from the love of money or the praise of men. They sought for no honor but that which cometh alone from God and an approving conscience. Like their beloved Master they were despised and rejected, and their religion was everywhere spoken against and vilified. As the apostles were a spectacle to men and angels, so were these men, and if they suffered not as martyrs, it was because the civil authority protected them. They were workers, not talkers, in their Lord's vineyard. Their record is in heaven.

"Yet even in the little that does remain we read a narrative not easily paralleled, in at least two noble features of the Church's Missionaries. First, in their patient, unflinching endurance: the enthusiasm, not of sentiment, but of duty; taking hold on their mission, as men do on the daily work of life, heartily; and this was the more to their honor as they had little oversight save God and their own conscience. And secondly, their unbending maintenance of the Church's teachings in her faith, ministry, sacraments, and catechism.

"This again has something in it of the heroic strain, for they were surrounded and pressed by every temptation life could bring to the concealment or modification of unpopular doctrine. But although feeble they were fearless men; their only outcry was for a Bishop to 'visit all the churches,' they said, 'to ordain some, confirm others, and

bless all.' Their only quarrel was that he came not. 'We have cried,' to use their own bitter words in writing home, 'till our hearts ache, and ye own 't is the call and cause of God, and yet ye have not heard or have not answered, and that 's all one.' "

As early as 1684 Yonkers appears to have been associated with Eastchester and Westchester in the support of a minister, for on the 2d of April of that year it was resolved, at a town meeting held in Westchester, "That the Justices and Vestrymen of Westchester, Eastchester, and Yonkers do accept of Mr. Warham Mather as our minister for one whole year."

The first mention of the parish of Yonkers occurs in an act passed during the first session of the third Assembly, 5th of King William and Queen Mary, September, 1693.

The Rev. John Bartow, A. M., was one of the first missionaries sent out by the Venerable Propagation Society, and the first missionary to Yonkers. Among the questions sent by the Bishop of London to be answered by the clergymen in the province of New York was the following:

Question—"Have you more cures than one? If you have, what are they, and in what manner are they served?"

To which Mr. Bartow answered: "I have four towns under my cure, Westchester, Eastchester, Yonkers, and the Manor of Pelham, of which New Rochelle is a part, in whose churches I officiate on Sundays, according to their several quotas, on the payment of £50 per annum. I preach at Westchester every Lord's day, excepting every fourth Sunday at Eastchester, three times in the year at Yonkers, and as often as I can at New Rochelle."

To the Venerable Propagation Society he writes October 5, 1704, "At Younckers there is a small congregation of Dutch who have only a reader, and sometimes they go to the church at Westchester."

In 1702 Rev. John Bartow commenced his services within the precinct of Yonkers. On September 5, 1708, he writes to the Venerable Society that he occasionally preaches at Yonkers, where the population was then 250 souls.

On the 4th of August, 1705, another act of General

Assembly was passed—"An act for the better explaining and more effectual putting in execution an act of General Assembly, entitled an act for settling a ministry and raising a maintenance for them in the city of New York, Counties of Richmond, Westchester and Queen's County." This act was ratified by Queen Anne on the 11th of April, 1706.

That the Rev. Mr. Bartow was an earnest, indefatigable, patient, and persevering worker, notwithstanding the many difficulties which he had to encounter in the prosecution of his work, is not only shown from his own letters, but from the Venerable Propagation Society's abstracts. In a letter to the Secretary of the Venerable Society under the following date he writes:

"WESTCHESTER, IN NEW YORK, IN AMERICA,
August 14, 1706.

"SIR: My great business is to plant the Church of England among prejudiced poor and irreligious people, who are more apt to receive than to give, who think it a hardship to pay their dues, and we dare not use the law for fear of bringing an odium on the church, and on all occasions expect to be civilly treated by the minister.

"My task is greater than I can bear; I will hold out as long as I can with submission to the divine will, who feedeth the fowls of the air; trusting he will still feed me, by your means, when you come to be sensible of our wants.

"Worthy sir, your most devoted and obliged servant,
"JOHN BARTOW."

Then, under date of Westchester, in the province of New York, in America, 1st December, 1707, he writes:

"I have inhabited ever since in the conscientious discharge of my duty, hardly ever missing to officiate on the Lord's day in my parish, and have discharged that duty in the Jerseys at Rye or at some other place.

"I have always been ready to visit the sick when sent for, and before frequently, if I knew of it, not refusing in time of very mortal diseases, which we have frequently had since I came here, frequently riding day and night more than ten miles, I may say twenty.

"I have administered the sacrament of Baptism to a great number of people, young and old, and the sacrament of the Lord's Supper publickly, three times a year, at the three usual feasts, Christmas, Easter, and Whitsunday, and have administered it to many on their sick and dying beds who never received it before.

"I take care to catechise the children in the church and to make amends for an omission of that duty at any time. I allow a schoolmaster twenty shillings per annum to encourage him to instruct the children in the Church Catechism.

"And if I have failed in any part of my duty (as it seems you are informed), let me know it in your next, that I may amend,

"Your most humble and obliged servant,

"JOHN BARTOW."

Mr. Bartow, writing to the secretary of the Venerable Propagation Society on the 12th of September, 1717, says, "Yonkers has no church, but we assemble for divine worship, sometimes in an house of Joseph Bebits, deceased, and sometimes in a barn when empty, but the people begin to be in a disposition to build a church."

In 1713 the Propagation Society founded a charity school for the education of children in this town. The same year £5 per annum is granted to a schoolmaster in Yonkers, where there is a large congregation of Dutch and English, for instructing the younger sort in the catechism and liturgy, provided he can produce a certificate of his teaching thirty children. A. D. 1719 Mr. Jones was allowed fifty shillings for teaching children to read at Mile Square.

From the secretary's report of the Venerable Propagation Society the following extract is taken:

"Rev. Mr. Bartow, who is a very good man, does do great service to the church. He has baptized twenty-two persons, one an ancient woman, and sometimes preaches at a place called Lower Younckers."

In the year 1724 Mr. Bartow informs the Bishop of London that he "officiates on Sundays in the four towns under his care, and he preaches three times a year at Younckers."

Rev. John Bartow died at Westchester in 1725. His remains, according to the custom of that day, were interred under the communion-table in the old Parish of St. Peter. Since the removal of that ancient edifice, however, nothing serves distinctly to mark the site of his tomb, but one thing is certain, "that He who was with him in his last hour and made his bed in his sickness, will watch over the precious dust till He shall bid it rise."

> "So pious, just, and even, as if he meant
> His name should be his marble monument."

"Mr. Bartow," says Dr. Hawkins, "continued in the discharge of his important duties for the long period of a quarter of a century. He was the instrument of bringing many separatists back to the church, and admitting into it many hitherto careless adults. He likewise gave much of his time to the instruction of the poor negroes. By such long and faithful services he secured the general esteem of his people."

Rev. Mr. Bartow was succeeded by the Rev. Thomas Standard, A. M., M. D., in 1725.

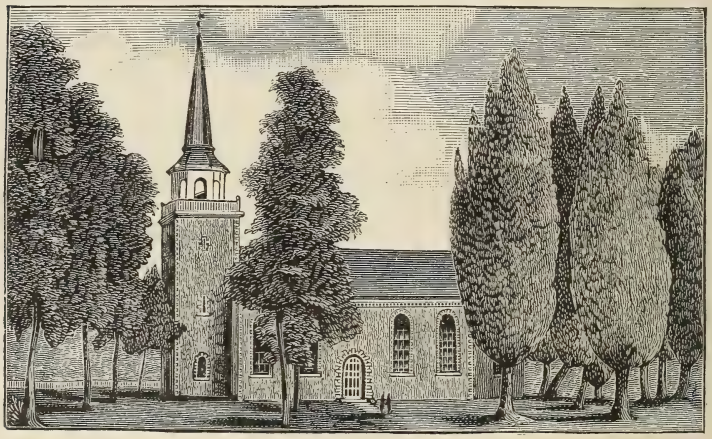
"Rev. John Bartow and Rev. Thomas Standard were the rectors of St. Peter's, the Westchester, or parent church, and Yonkers was then simply missionary ground. The former became rector of St. Peter's in 1702, and died in 1725, and the latter was inducted in 1725, and died in 1759 or 1760.

"It was during Rev. Mr. Standard's rectorship of St. Peter's and missionary work here that the first Yonkers church building was erected." (1752.)

To the parish of St. Peter's Yonkers was missionary ground till the year 1787.

St. John's Church was first incorporated on September 15, 1787, under the Act of 1784. Augustus Van Cortlandt, Israel Honeywell, Jr., and J. Warner were appointed trustees. In accordance with the Act passed for the relief of the Episcopal Church, March 17, 1795, it was again organized on September 7 of the same year: Augustus Van Cortlandt and William Constable, church wardens; John Warner, Thomas Valentine, Isaac Vermilyea, Frederick

Underhill, Shadrach Taylor, Isaac Lawrence, Stephen Oakley, and Jacob Post, vestrymen. St. John's Church was first represented in the Diocese of New York in 1787.



ST. JOHN'S CHURCH, CONSECRATED 1792.

First church was built by the Hon. Frederick Philipse. Commenced in November, 1752; finished December, 1753. Amount expended, £625, 6s. 9d.

Hon. Frederick Philipse was buried in the family vault in the Dutch Church at Sleepy Hollow, Tarrytown, N. Y., July 28, 1751.

The tower, the roof and woodwork of the original structure were destroyed by an accidental fire May, 1791. In 1792 it was restored in the precise original outward form, and on the 21st of August of that year consecrated to the service of Almighty God under the name and title of St. John's Church, Philipsburgh, by the Rt. Rev. Samuel Provoost, first bishop of New York.

In the vestry-room of the present St. John's Church is a frame containing the certificate of the consecration of St. John's Church in the handwriting of Bishop Provoost, as follows:

"Be it known unto all Men by these Presents that I, Samuel Provoost, by Divine Permission Bishop of the Protestant Episcopal Church in the State of New York,

on the first Day of August in the year of our Lord one thousand seven hundred and ninety-two, did consecrate to the Honor and Service of Almighty God the Episcopal Church of St. John in the Town of Yonkers, in the County of Westchester, and do hereby publickly and openly declare and pronounce the said Church to be separated from all profane and common uses.

"Given under my Hand and Seal at the town of Yonkers this first Day of August, Anno [L. S.] Domino 1792 and of my consecration, the Sixth.

"SAMUEL PROVOOST."

For some time after building the church the precinct had no settled clergyman, but was supplied four times a year by the rectors of the parish and by occasional visits of the neighboring clergy.

In October, 1761, Rev. John Milner succeeds. Manse built on Sawmill River, and glebe fenced, 250 acres—now St. John's* and Oakland Cemeteries.

Mr. Milner was succeeded by the Rev. Harry Munro, A. M., who accepted the charge of the mission at Yonkers Whitsunday in the spring of 1765. He resigned and in 1768 accepted a call to St. Peter's Church, Albany.

In 1771 Rev. Luke Babcock was appointed to the rectorship of the parish. Of him the Venerable Society's abstracts for 1771 say:

"The clergy of New York recommend the Rev. Luke Babcock, who was lately ordained here by the Bishop of London, as a proper person for Missionary."

Mr. Babcock was accordingly appointed to the mission with a salary of thirty pounds, and he labored at Yonkers with very good success until the breaking out of the Revolutionary War, when he openly espoused the cause of the Government.

* The first interment on record in St. John's Cemetery occurred in 1783, and is that of Richard Archer. The next was the daughter of Rev. Luke Babcock, rector of St. John's Church. And among other memorials are those of "Miss Susannah Howland, born in Boston, 1753; died in Greenburgh, 1823, aged 73 years," and also that of "Lemuel Wells, Esq., born in the city of Hartford; mar. Eliza H.; died Feb. 11th, 1842, aged 82."

In 1775 he was one of the protestors at White Plains against the Whigs. The protest was signed by three hundred and twelve persons. The names of Frederick Philipse, Isaac Wilkins, and Samuel Seabury precede that of Mr. Babcock. Amidst the succeeding disorder and confusion he addressed the following letter to the Venerable Society:

"PHILIPSBURGH, 22 March, 1776.

"REV. SIR: Soon after the receipt of your letter the troubles of this Country were multiplied. There was the fever excited in men's minds by the late battle of Lexington, then the affairs of Bunker Hill next came, and the Continental Fast, which may be considered as a trial by ordeal of the ministers of the Church of England in America.

* * * * * *

"My refusal to bow down before an altar the Congress has raised made it necessary to confine myself to my own parish till the packets were discontinued, and I have been threatened with mutilation and death if I go into New England.

"The people of this province in general are forced into the present unhappy contest; but as things are circumstanced, I could hardly expect it should be better than it is at present.

"I am, Rev. Sir,

"LUKE BABCOCK."

Mr. Inglis, in his historical notices of the missions of the Church of England, says:

"Mr. Seabury and Mr. Beardsly have been obliged to fly from their missions. These calamities have been the principal cause of the death of one very worthy missionary, Mr. Babcock of Philipsburgh.

"This clergyman was not only exemplary in his life and assiduous in his pastoral duty, but distinguished by his steady loyalty and warm attachment to our constitution in Church and State.

"This naturally marked him out as an object of the highest resentment to the rebels. He was seized and car-

ried off a prisoner to Hartford, Conn. Here he was detained in custody from October, 1776, to February, 1777.

"About the first of February he was taken sick, and as his confinement had produced no change in his sentiments, he was dismissed with a written order to remove within ten days within the lines of the King's army. He got home with difficulty, in a raging fever, and delirious. In this state he continued about a week (the greatest part of the time delirious), and then died, extremely regretted. Indeed I know not a more excellent man, and I fear his loss, particularly in that mission, will scarcely be made up."

Rev. Mr. Babcock died in the old parsonage, on Tuesday, the 10th of February, 1777, and a monumental tablet was placed in the church to his memory by the congregation.

The Rev. George Panton, A. M., was the next minister and continued in the service of the church until 1782.

"As the attention of the people was called off from the church by the din of surrounding war and as the support annually received from England by the Episcopal clergy was cut off by the separation of this country from England, the parish was neglected for some time after the withdrawal of the Rev. George Panton in 1782.

"No clergyman was called and settled for seven years. Ministers of different denominations were permitted to take the pulpit during this melancholy scene of disorder and distress. The church suffered from various causes, the people became careless in their morals, from the influence of the example of the armies around them and from the want of an opportunity to acquire even a common education.

"The distress of the people was greater than is commonly imagined. It is said by the old inhabitants that frequently the wealthiest farmers were deprived by the plunderers of the army of what was absolutely necessary for supplying the daily wants of their families.

"It was at this period that the minister of the Dutch church at Tarrytown attempted to gain possession of the church and annex it to his own, but he was unsuccessful.

"Mr. Van Cortlandt, a descendant of Frederick Philipse, first lord of the manor at Philipsburgh, procured an extract from Mr. Philipse's will from which it appeared that the property was given for the building of an Episcopal church, and other documents being produced proved that the church had been built in compliance with the will, and that no other service had ever been regularly performed in it. This fortunately determined the point in debate.

"In 1784 Mr. Fowler (afterwards the Rev. Andrew Fowler) collected the congregation and was the first one who read prayers and sermons in the church after the Revolutionary War.

"During this period the rectory continued to be occupied by the widow of Rev. Luke Babcock and his children, who were very active in persuading the people to attend the service in the church.

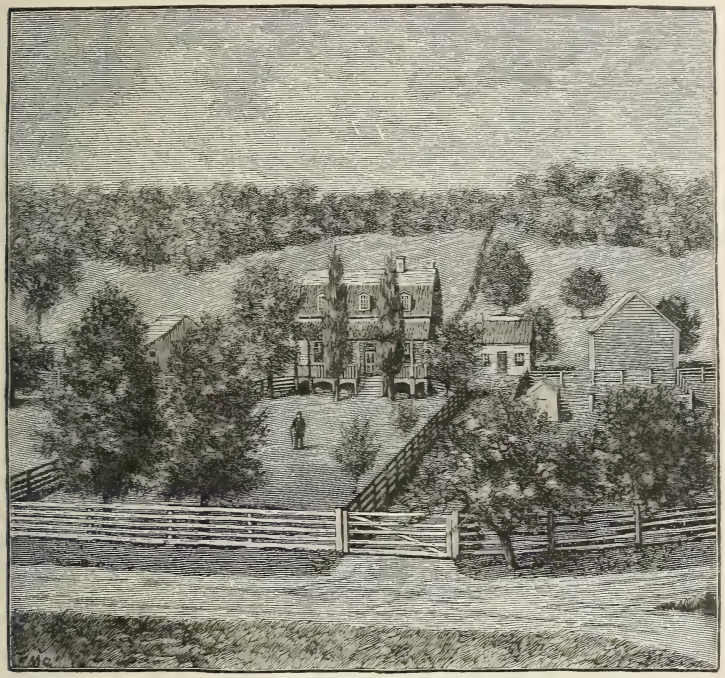
" In the fields adjoining the old rectory, formerly called 'Babcock house,' were frequently garrisoned the troops of both armies. The British cavalry were stationed there for some time during the winter of 1780. A gang of six or eight cowboys broke open the rectory and robbed the defenceless ladies of everything valuable.

"The confiscation of the manor of Philipsburgh, including church property, occurred in 1785. After the confiscation of Manor Hall the State of New York very generously ordered that all the land then in the possession of the widow of Luke Babcock should be reserved for the purpose for which it was designed, and that the church, with two acres of land adjoining it, should be conveyed to the trustees of said church.

"This act was first passed the first of May, 1786, but not being carried into speedy execution by the commissioners, another act was passed the third of April, 1792, as follows:

"'That all the estate, right, title, interest, claim, and demand of the people of the State of New York in and to the said parsonage or glebe shall be and hereby are granted to and vested in the Corporation of the Episcopal Church in the Town of Yonkers, County of Westchester, and State of

New York, and their successors for ever, for the use of said corporation.'"



ST. JOHN'S RECTORY AND GLEBE, 1809.

During Mr. Panton's ministry the country was very much disturbed by the ravages of the American Revolution, and the parish, being alternately occupied by the British and American forces, felt the sad effects of the war. The church was used at intervals by both armies as a hospital during the Revolution.

"The site of the original glebe is now centrally represented by the combined areas of St. John's and Oakland Cemeteries. The site of this rectory and its outbuildings was near the Sawmill River road. The rectory stood within the spot now occupied by the pretty grove of trees near the road and directly opposite the large carpet factory of Alexander Smith's Sons. From the setting apart of the glebe till 1845 the church rectors lived upon it. At that time

it was sold, of course for an amount that would now be deemed trifling, and with the proceeds of the sale the present rectory, within the church grounds, was built. The only land now owned by St. John's Church is St. John's Cemetery and the plot on which their church, rectory, and Sunday-school building stand."

SCHARF'S HISTORY OF WESTCHESTER COUNTY, 1886.

The parish remained destitute of preaching until the year 1789, when the Rev. Elias Cooper, A. M., succeeded Mr. Panton. Mr. Cooper was rector of the church for twenty-seven years. Rev. Mr. Cooper organized and taught a school during his pastorate. The schoolhouse is shown in the picture of the rectory and glebe as they were in 1809. It stands immediately south of the rectory.

Rev. Mr. Cooper died January 16, 1816, and his remains were interred in the burying-ground belonging to this parish, now St. John's Cemetery. A memorial tablet was also placed in the church.

Mr. Cooper was succeeded by the Rev. William Powell, A. M., who took pastoral charge in May, 1816. He resigned the 10th of August, 1819, having officiated here only a few months over three years.

Rev. John Grigg, A. M., succeeded Mr. Powell in 1820, and resigned August, 1823.

On the 17th of October of the same year the vestry gave a call to the Rev. John West, A. M., and it was during his rectorship that the Sunday-school was founded.

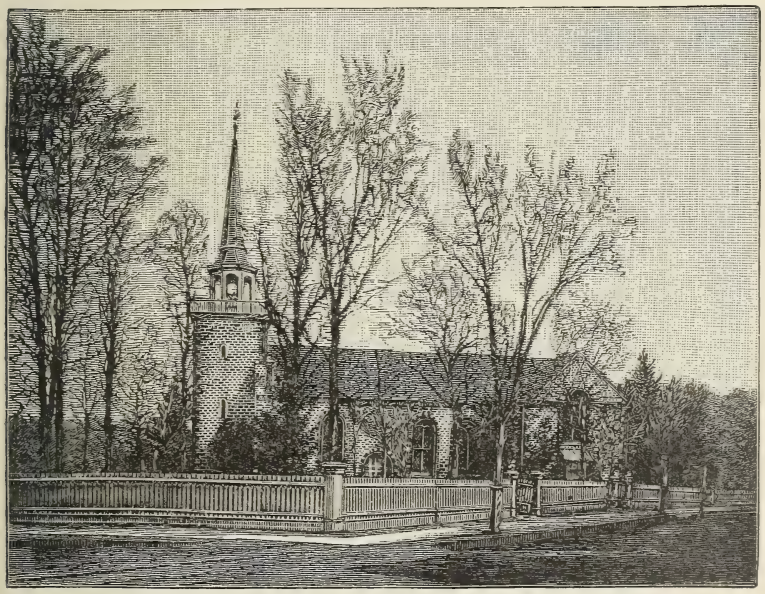
Thus it is shown by the foregoing historical church records that to the Church of England was given the privilege and honor of putting forth the first religious effort, of building a Church, and of starting the first Sunday-school in Yonkers.

The Rev. John West resigned his rectorship in the year 1828, and was succeeded by the Rev. Alexander Hamilton Crosby, A. M., who served ten years, dying in the rectorship January 4, 1839. He is still represented in the congregation by his own descendants. He was a devoted pastor and greatly beloved by his congregation.

The following brief extract taken from a sermon preached in St. John's Church, Yonkers, on Sunday, March

10, 1839, by the Rev. Robert William Harris, D. D., of White Plains, is of interest in connection with his work in this church: "Addressing his congregation in 1837, he said, 'When coming to this parish I found only about thirty-five communicants, the attendance on divine service very irregular, only about twenty dollars annually given to missions, and but little to other benevolent institutions.' During his incumbency the sum of one thousand dollars was raised by public subscription for repairing the church and also six hundred dollars expended on the old parsonage, besides other large sums for missions, and the communicants had increased to seventy-two."

In 1841 the interior of the church was slightly modified and some alterations were made in the steeple under the supervision of Mr. Ebenezer Baldwin (the grandfather of Mrs. William F. Cochran), then of Norwich, Conn.



ST. JOHN'S CHURCH, 1849.

Upon the death of the Rev. Mr. Crosby the Rev. William M. Carmichael, A. M., was called to the rectorship, but declined.

The Rev. Smith Pyne was rector from 1839 to 1840. He was succeeded by the Rev. Henry L. Storrs, A. M., in 1841, who served eleven years, dying in the rectorship May 16, 1852. During his rectorship the first rectory within the present church grounds was built, and the enlargement of the church by the addition of transepts took place, and the old parsonage and glebe sold for $6,500, excepting land used as St. John's Cemetery.

The Rev. Abraham Beach Carter, D. D., became rector June 12, 1852, and served about sixteen years and a half, resigning December, 1868. Rev. Mr. Carter died in the rectorship of Trinity Episcopal Church, Rochester, N. Y., March 26, 1890.

The Rev. Thomas A. Jaggar, D. D., became rector in 1869, and resigned in 1870. He is now the Bishop of the Southern Diocese of Ohio.

The Rev. William S. Langford, D. D., became rector in 1870, and resigned July, 1875. He is now the General Secretary of Domestic and Foreign Missions of the Protestant Episcopal Church in America.

The Rev. Addison B. Atkins, D. D., became rector May 1, 1875, and resigned May, 1879.

The Rev. James Haughton became rector October, 1879, and resigned in 1887.

In 1870 the subject of improved church accommodations was agitated by the people of St. John's Parish, and the question presented was whether the old building should be enlarged and improved, or pulled down and a new church erected. After careful deliberation it was decided to enlarge and improve the old building, retaining as many of the venerable features of the original edifice as should be found practicable. With this view the work was committed to Mr. Edward Tuckerman Potter, the well-known architect. The new church was completed in 1872.

The following description of the new and enlarged edifice is taken from "The Episcopal Register" of 1874, to which is added the improvements which have been made in and around the church more recently:

"The design of the present and elegant church approaches the Renaissance, the style of architecture preva-

lent in England during the reign of George the Second. But the herring-bone course of brick-work, the peculiar arrangement of the coping, the raking buttresses of the façade, not built with weatherings in the Gothic manner, but carried up on the batter, giving an appearance of massiveness and strength, the elaborate brick-work of the doorways, the panelling of the doors, and the great rings used as handles, all carry us back to the days of our grandfathers and clearly indicate the Dutch influence which prevailed at the time the original structure was put up.

"The entire south wall of the old building is retained which was erected in 1752, with its venerable south door and windows; also the south transept and part of the east wall with two of the windows of the old chancel, the old weather-vane and bell.

"Viewing the structure from the east, the little belfry over the south transept, the fine proportions of the apse, and the little vestry attached produce an effect at once artistic and picturesque. This effect is increased by the iron cresting with the urn-like forms so much used by the old architects.

"The exterior of the clere-story, the windows and other parts, are illuminated in gold and color.

"The main entrance is from the west by an ample vestibule, divided from the church by a screen of carved chestnut and plate-glass. Over the vestibule is the organ gallery, with the front elaborately carved.

"Appropriate panels bear the monogram 'I. H. S.' and the text, 'His name only is excellent,' and the whole is enriched with carved olive-leaves and other foliage, with representations of musical instruments used in the service of the sanctuary from the earliest times. Drawings of these were obtained from old manuscripts and from the Raphaelesque in the Loggio of the Vatican. The organ recently purchased, which is of elegant and chaste design, has been removed at the left of the chancel, the old organ-gallery being retained.

"The interior of the church is divided into nave and aisles—the centre one being eight feet and four inches in width—by six finely proportioned bronze columns. From

these spring a series of large semi-circular arches, affording support to the clere-story. The spandrels are enriched with an arcade, carrying a broad band carved with the text, 'He brought me into His banqueting-house,' on the north side, and on the south side, 'And His Banner over me was love.' Above are little galleries something after the style of those in St. Etienne du Mont, at Paris. A beautiful effect is produced by the stained glass of the clere-story as seen above the galleries. The illuminations are mainly gold and color."

"The church was redecorated in 1889 and the ceiling—formerly mazarine blue—is now a French gray, and the walls, which were a violet tint, are now in terra cotta with a broad band with traceries in light blue. The cost of the redecoration was the gift of Wm. F. Cochran. The chancel arch is lofty. The tympanum above the arch is enriched with five illustrations displaying a cross terminated with *paterœ* bearing the symbols of the four Evangelists."

On the south wall of the chancel is a handsome brass tablet with the following inscription:

The Chancel Windows of this Church
Were erected by her children
In memory of Jane Baldwin Smith
Who fell asleep in Jesus July Xth A. D.
MDCCCLXXV
Numbered—With—Thy—Saints—In
Glory—Everlasting.

These windows are very elegant in design, representing Mary the mother of our Lord, Christ the King, and St. John, the beloved disciple.

"On either side of the apse of the chancel there are side aisles in a semi-apsidal form, in the manner of a *chevet*.

"The reading desk is of black walnut, richly carved and panelled with polished veined Griotte marble."

The memorial pulpit was presented by Mrs. William F. Cochran, the base of which is of antique oak, quartered, this method of cutting the tree bringing out to the greatest extent all the beauties of the natural grain of the wood, and highly polished. The desk, which may be lowered or

raised at pleasure, is also of oak, and oak steps lead into the pulpit from the rear. The rest is of brass. A brass rail, supported by brass columns, incloses the base, and an artistic brass panel in front, on either side of which is a panel design of Easter lilies, bears the following inscription:

I. H. S.

As Though God Did Beseech You Through Us.

Easter, A. D. 1888. A memorial of

ELIZABETH PADDOCK.

"Christ's faithful soldier and servant unto her life's end."

"The chancel rail and furniture are of black walnut.

"The altar table, presented by Edmund S. T. Arnold, M. D., bears symbols of the twelve apostles and eight different symbols of the divine name.

"On the elegant Bishop's chair is carved a mitre, crozier, and olive foliage with the words 'Grace,' 'Mercy,' 'Peace.'

"The chancel floor is of Italian marble, as are the altar steps.

"The appearance of the church from the chancel looking west is very beautiful. Just above the organ gallery is a semi-circular rose window, divided into six sections.

"The centre bears a Greek character which represents the word Christ. The other sections are embellished with an open door, rose, lily, and a crown; on the outside is a row of stars formed of double triangles, symbols of the Trinity.

"Above are five lance windows on which are represented I. H. S., the bread and wine of the sacrament, and the Greek letters Alpha and Omega."

The size of the ground floor is 63 by 120. The chancel is 50 feet wide. The height from floor to peak is 75 feet.

The church is lighted by nine chandeliers of nine burners each, with incandescent electric lamps, with two coronas in the chancel to correspond. They are beautiful and unique.

The seating capacity of the church is about one thousand.

"The mural tablets of the old church erected to the

memory of the Rev. Luke Babcock, the Rev. Elias Cooper, A. M., the Rev. Alexander H. Crosby, A. M., and the Rev. Henry L. Storrs, A. M., are also retained.

"No description can convey, however, an idea of the effect which the architect has succeeded in producing, the fine effect in the arrangement of distance and the management of space.

"The eye striking the galleries of the clere-story glances upwards to the loftier height of the peak, and one feels a sudden shrinkage as to personal dimensions. The feeling however is soon lost sight of in the warmth of coloring, which cannot fail to create a glow of heart. It really seems as though there is an atmosphere of color, so rich are the hues, yet so admirably are they blended. With all their brilliance there is naught of glare, and the harmony is perfect."

"The good people of St. John's parish of Yonkers have a rare temple of worship."

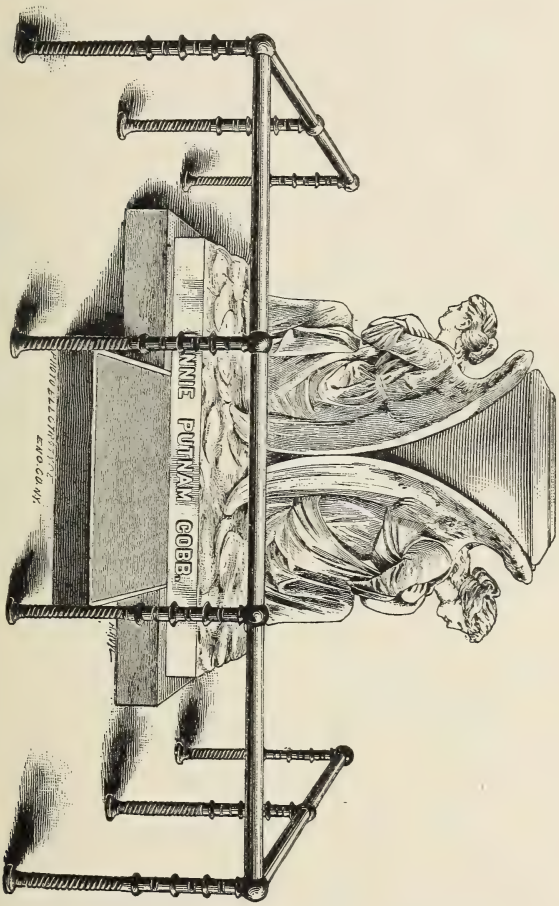
In the south side of the present church is a beautiful memorial window, representing the offerings of the wise men to the infant child Jesus. This window was erected in memory of William Jones and his wife, Hannah Jones, by their children. The inscription is as follows:

IN MEMORIAM, WILLIAM JONES, SENIOR
WARDEN OF ST. JOHN'S CHURCH, FELL ASLEEP
FEB'Y 17TH, 1843. ALSO HIS WIFE HANNAH
WATSON JONES. ENTERED INTO REST SEPT'R 22D, 1839.
EASTER,] BORN IN LONDON, DIED AT YONKERS. [1873.

This was the first memorial window erected in the church. Two other windows are in memory the one of Mrs. John G. Christopher and the other of Edward Underhill and his wife, which are to the right of the main entrance to the church.

A very interesting and deeply impressive service was held in St. John's Church on Friday evening, May 4, 1888, when the unveiling and dedication of an elegant Baptismal Font, erected in memory of Miss Minnie Putnam Cobb, only daughter of the Rev. and Mrs. Lyman Cobb, Jr., who entered into the "Palace o' the King" May 26, 1886, took place.

There were present of the clergy the Rev. Wm. S. Langford, D. D., the Rev. Wm. H. Mills, D. D., the Rev. Wm. S. Coffey, of Eastchester, the Rev. Alexander Mann, of Orange, N. J., the Rev. Alexander B. Carver, rector,



THE COBB MEMORIAL FONT IN ST. JOHN'S CHURCH, YONKERS.

the Rev. August Ulmann, the Rev. Alexander Forbes, and the Rev. Lyman Cobb, Jr., and a very large congregation.

The Rev. Dr. Langford preached the sermon, taking for his text a portion of the fourth verse of the tenth chapter of the Acts: "A memorial before God," and in closing he said: "It is beautiful to make memorials, and it is much

more fitting to place such in the house of God, where they can be specially useful. This font, this pulpit, and these windows are all valuable memorials because of that. This beautiful font will be lovingly associated for many generations, though the people who kneel here may have scarcely a thought of her whose gentle life procured it; but they will, nevertheless, be beholden to her memory. . . . Minnie Putnam Cobb, when I took charge of St. John's Church, eighteen years ago, was one of the children of the congregation. How memories cluster around me, how faces come back, as I recall those times! Some have passed within the veil, yet they seem to look down with sacred interest as we gather to dedicate this font. She had a peculiar loveliness and gentleness of manner. She knew no other church, and here she prayed and gave alms and labored for the salvation of souls. She was a gift of God, and has been given back to God. It is meet, then, that this font should be first a glory to God, and that it should ever be used for His glory and the benefit of those who from generation to generation shall kneel there to receive holy blessings."

The first two stanzas of "Jerusalem the Golden" were then sung to a new tune composed by George F. Le Jeune, formerly of Yonkers, and then the clergy assembled around the font, the rector within the railing, offering the prayers of dedication. After this the remaining portion of the hymn was sung, while the clergy returned to the chancel and the rector pronounced the benediction.

The font rests to the right of the Paddock Memorial Pulpit, is of exquisitely carved Carrara marble, and is supported by two figures of angels, life size. The whole font is four feet and four inches in height and rests on a stone base which is of dark color, six inches high, the whole work resting on a platform of wood eight by nine feet, seven inches from the floor. Around the font is an ornamental brass railing with this inscription: "Erected to the glory of God and in loving memory of Minnie Putnam Cobb, 1887." The inscriptions on the font are as follows: On the north side, "In memory of;" on the west side, "Minnie Putnam Cobb;" on the south side, "May 11, 1857; May 26, 1886;"

on the east side, "The gift of Mr. and Mrs. Lyman Cobb, Jr." The rail on the west side of the platform insets a foot, leaving one foot of the platform outside the rail for a kneeling-place for the candidates for baptism, and which is covered with a scarlet-colored cushion. There is a ewer of brass, twenty inches high, for holding the water, which the rector pours into the font when needed. On the ewer is this inscription: "In memory of Minnie Putnam Cobb. 'He that believeth and is baptized shall be saved.'—St. Mark 16: 16."

The design for the font was made by Mrs. Lyman Cobb, Jr.; the model was made by Alexander Doyle, of New York, sculptor; and the sculpture is the work of Signor Carlo Nicoli, of Florence, Italy. The brass work and other surroundings were furnished by J. & R. Lamb, of New York, excepting the quartered oak platform, which was the work of John A. East, of Yonkers.

A handsome and costly memorial window has been placed in the north side of the church in memory of the Rev. Abraham Beach Carter, D. D., the beloved rector of this church for sixteen years and a half.

In 1860 the first chapel was built. The corner-stone of the chapel second was laid on St. John the Evangelist's Day, December 27, 1889, by the Rt. Rev. Henry C. Potter, D. D., LL. D., who was assisted in the services by the Rev. Wm. H. Mills, D. D., the Rev. August Ulmann, the Rev. Alexander Forbes, the Rev. Lyman Cobb, Jr., and the rector of the church, the Rev. Alexander B. Carver.

The corner-stone bears the simple inscription, "A. D. 1890." The contents of the box are: Parish Year Book of 1889, the names of officers of the Corporation, the names of present members of the parish, a roll of the teachers of the Sunday-school and the number of scholars, coins of that year, Yonkers and New York daily newspapers, the last copy of the "Churchman," and an olive branch from the oldest tree in the Garden of Gethsemane, at Jerusalem.

The trowel with which the Bishop cemented in place the stone which covered the box was of solid silver with turned ebony handle. It bore the following inscription: "Used by Bishop H. C. Potter, D. D., LL. D., in laying the

corner-stone of St. John's Chapel, December 27, 1889. Presented by the Altar Society of St. John's Church to the Rev. Alexander B. Carver, rector."

The new buildings, consisting of chapel, parish house, and rectory, recently erected, are literally three in one. They are in perfect harmony with the architecture of the church. The material of which the buildings are constructed is gray stone, with brick trimmings. The interior of the chapel is 41 1-2 by 80 ft., exclusive of the room at the west, which is 24 by 28 ft., and is used by the primary department of the Sunday-school. The chancel of the chapel is at the north end, with an organ room at the west. At the east end are ample robing-rooms, also a well-arranged library room. The interior of the chapel is finished with stained white wood, with high ceiling, and is furnished with most comfortable chair seats, as are also the various class-rooms.

Between the chapel and the church, but connected with the former as part of the same building, and with the latter by a covered way or cloister leading to the entrance of the church, is the parish house, which is two stories high. The main room on the lower floor is 20 by 32 ft. In this assembly room the ladies of the congregation hold their meetings. This room opens into the chapel by large sliding-doors. At the rear of the assembly-room towards the east is a kitchen and other rooms. In the second story is the rector's study, with four rooms for various branches of church work.

The rectory is 42 by 56 ft. in size, although its outlines are irregular, with many gables, turrets, and chimneys. It contains eighteen rooms, and has beside a spacious cellar. The interior is partly painted and in part finished in hard wood. It is connected with the chapel and other buildings by a covered cloister nine feet wide. The buildings form, with the church proper, a court which faces on South Broadway. A driveway circles about a beautiful lawn, containing some time-honored locust-trees. Around the entire church property is an exceedingly handsome low stone wall, in keeping with the architecture of the buildings which it surrounds. This fence is included in the gift of Mr. W. F. Cochran.

The buildings were designed by R. H. Robertson,

architect, of New York. The builders were James and George Stewart, of the firm of masons, and S. Francis Quick, the carpenter.

Tuesday evening, the feast of the Epiphany, January 6, 1891, was an occasion memorable in the history of St. John's Church, inasmuch as on that evening the new chapel, parish house, and rectory were then given by Mr. William F. Cochran.

In addition to this gift Mr. Cochran placed on the church property at the corner of South Broadway and Hudson Street a public cold water drinking-fountain, to be known as "St. John's Cold Water Fountain."

The mortgage debt upon the church property, amounting to $49,000, was cancelled by Mrs. Eva S. Cochran. These aggregated gifts amounted to over $100,000.

Judge Stephen H. Thayer, treasurer of the vestry, responded on their behalf in a brief and felicitous manner, accepting the noble gift on behalf of the vestry. The Rev. Alexander B. Carver made an address, speaking of the gifts as gifts to the parish, to the town, to the church at large, and to God himself, and then offered a preamble and resolutions expressive of the appreciation by the rector, wardens, vestrymen, and pewholders of St. John's Church of the high Christian sentiments which dwell in the hearts of the donors, and praying that they may be refreshed throughout many prosperous years by a perception of the many blessings which shall result from the sowing of this good seed. The resolutions were adopted unanimously by a standing vote. The munificent gifts of Mr. and Mrs. Cochran have placed St. John's parish upon a strong basis, and the facilities for the prosecution of all parish work are thus largely increased.

The church was consecrated by the Bishop of the Diocese, the Rt. Rev. Henry C. Potter, on Wednesday, April 1, 1891, in the presence of thirty-seven of the clergy and a large congregation.

The Bishop, accompanied by the clergy, was received at the entrance of the church by wardens Walter H. Paddock and Philip Verplanck, and vestrymen William F. Cochran, John H. Hubbell, William F. Lawrence, William

W. Scrugham, William M. Morgan, Stephen H. Thayer, Frederick Von Storch, and Robert P. Getty, Jr. The vestry formed on either side of the centre aisle of the door; the clergy passed along and formed similarly; and then the Bishop walked between the columns, leading the way to the chancel. As they proceeded up the aisle the Bishop and clergy repeated alternately Psalm 24, beginning, "The earth is the Lord's, and all that therein is."

The Bishop then went within the chancel rails with such of the clergy as could be accommodated. As he sat in his chair the instrument of donation was read by vestryman Cochran, and was then presented to him by the rector.

The instrument of consecration, which was signed by Bishop Potter, was read by the Rev. Dr. Langford. The consecration service being ended, Morning Prayer followed, the officiating clergymen being Bishop Talbot, Archdeacon Thomas, and the Rev. Drs. Huntington and Langford. The musical programme was as follows, and was well rendered: Venite Exultemus, Dr. W. Turner; the Psalter—Proper Psalms, 84, 120, 132; Te Deum Laudamus, Mendelssohn; Benedictus, Dudley Buck; Introit—Hymn 278 (St. Ann's), Dr. Craft; Kyrie Eleison; Gloria Tibi, W. T. Best; the Hundredth Psalm, Mozart; Offertory, "This is the Day," Gadsby; Recessional Hymn, 282, Henry Smart.

The sermon was preached by the Rev. David H. Greer, D. D., rector of St. Bartholomew's Church, New York, from the text, "And the Lord added to the church daily such as should be saved." Acts 2:47. It was an able and appropriate discourse.

After the services, which ended shortly after 1 o'clock, the clergy, vestry, and others partook of an elaborate luncheon provided by the ladies of the church in the parish building.

The present rector of this church, the Rev. Alexander B. Carver, studied at the University of Pennsylvania and at the Episcopal Divinity School at Cambridge in 1878. His mother is a descendant of the House of Hapsburg and his father a descendant from Capt. Carver of the "Mayflower." During his diaconate he was assistant minister of Christ Church, Brooklyn.

After a year's service as assistant he was ordained to

the priesthood, and then assumed charge of a mission church, St. Gabriel's, in Providence, R. I. This mission, at first heavily in debt, was cleared of its indebtedness and became an independent parish.

After a service of five years he was called to the rectorship of St. Peter's Church, Narragansett Pier, and held the position for two summers, when he accepted an invitation to become assistant minister of St. Thomas' Church, New York city.

In 1887 he was unanimously elected to the rectorship of St. John's Church, Yonkers, N. Y.

The Rev. Lyman Cobb, Jr., always faithful and ready, assists the rector on Sundays.

The Rev. Alexander B. Carver is a clergyman of marked ability. His sermons bear evidence of deep thought and a mind well stored with philosophic and religious truth. They are replete with poetic figure, apt illustrations, and sound gospel teaching, being delivered with much feeling and earnestness of expression. His sermons without manuscript are of late his best efforts, and predict for him in the near future a decided reputation for that method of preaching. Besides this he is thoroughly faithful in parish work. Having the stamp of the Christian gentleman, his visits are well received. The increase of the members of the parish and the attendance at the church services prove very forcibly that he is appreciated and is doing a good work. His popularity in a parish distinguished for the diversity of the churchmanship of its members is remarkable. Extremely liberal in his views and imbued with love for the Master, he rejoices in and encourages with his sympathy and help every good work.

The present officers of St. John's Church, 1891, and who were elected on Easter Monday, 1891, are—

WARDENS.

Walter H. Paddock, Philip Verplanck.

VESTRYMEN.

William F. Cochran, William M. Morgan,
John H. Hubbell, Stephen H. Thayer,
William F. Lawrence, Fred. Von Storch,
William W. Scrugham, Robert P. Getty, Jr.

CLERK OF VESTRY.	TREASURER.
Robert P. Getty, Jr.	S. H. Thayer, Jr.

The ushers of St. John's Church are as follows:

Fred. Von Storch,	Earnest Belknap,
George Herbert Rose,	Kearney Pentz,
Wilson Morris,	Albert S. Skinner.

PAROCHIAL STATISTICS, SEPTEMBER 1, 1889–1890.

Number of souls, about	1,000	1,000
Baptisms: Infants, 44; adults, 10. Total	54	66
Confirmed	31	37
Marriages	18	19
Burials	27	19
Communicants: Number last reported	600	600
Expenditures. Total for all objects, 1890, $15,666 33.		

The membership of St. John's Church is effectively organized for various forms of parish and other work. Prominent among the latter is St. John's Riverside Hospital, which was founded November, 1869, and chartered in 1870, and is now one of the prominent public institutions of Yonkers, and has enlisted the sympathy and care of this congregation ever since its establishment.

Several of the members of St. John's Church have served for successive years as members of its Board of Managers. The Rev. Lyman Cobb, Jr., has served as its Chaplain and Treasurer for twenty years and filled those offices with great acceptance.

St. John's Church also supported a lady missionary, Miss Seymour, who went to South Africa in 1857. The Church has also the following societies connected with it:

The Women's Auxiliary. President, Mrs. William F. Cochran; Secretary, Mrs. Dr. Houston; Treasurer, Miss Halstead. The Auxiliary raised for Home and Foreign Missions in 1890 over $1,000.

A Junior Auxiliary Missionary Society was organized January, 1890. The amount raised for home and foreign missions for the year ending December, 1890, was $400.

Altar Society. President, Mrs. Alexander B. Carver, Mrs. D. A. Booth, Miss Nellie Scrugham, Miss Waring.

Dorcas Society.

Mothers' Meeting.

The Industrial School.

Girls' Friendly Society.

In September, 1888, Mrs. L. C. Wray began her labors as parish visitor, and served till June, 1889. She was succeeded by Mrs. E. L. Chapman, who is the present parish visitor. The rector, the Rev. Alexander B. Carver, bears testimony to the efficiency and great usefulness of her labors in connection with the parish work.

Organist and Choirmaster, James Pearce, Mus. Bac. Oxon.

The leading singers are Miss Louise Cowles, soprano, Miss Sara Humbert, alto, Harry Rawcliffe, tenor, and R. G. Jackson, bass; the best quartette the church has had, at least for many years.

Three of the sextons of St. John's Church have been Charles Philips Angevine, son of John Angevine, a colored servant of the Philipses, who served forty-five years, Lewis Ritter, colored, who acted in that capacity for thirty years, and Richard J. Whitehead, who served for twenty-eight years; he was succeeded by Benson M. De Witt. The present sexton is Sylvester L. Havey.

On the present pulpit Bible is inscribed, "St. John's Church, Yonkers, 1872. Gift of Mrs. J. Lewis Leib."

"The old communion service of this church was carried off, during the war of the Revolution, for safe keeping to the city of New York. Some years after the close of the war the altar cloth was discovered in an old dusty box where it had lain through the whole period of the Revolution, and is now preserved at St. John's Chapel, Tuckahoe.

"The silver formerly used at the administration of the holy sacrament consisted of one large silver flagon, two silver chalices, a silver basin or font (the latter was presented by a member of the Van Cortlandt family in 1830, on the occasion of the baptism of Miss Harriet Van Cortlandt Crosby, daughter of Rev. Alexander H. Crosby), and two silver plates, one of which bears the following inscription: 'Presented to the Episcopal Church, Town of Yonkers, 1795.'

"The altar-cloth was given by Miss Arabella Ludlow."

BOLTON'S HISTORY OF WESTCHESTER COUNTY.

The present communion-service is of solid silver, and consists of two flagons, two chalices, two patens, and a communion-spoon and spoon-rest. On the flagons are the following inscriptions: "St. John's Church, Yonkers. The gift of William C. Waring, July 1, 1845." "Presented to St. John's Church by Lyman Cobb, Jr., in memory of Hannah Chambers Cobb, his beloved mother, Yonkers, November, 1884."

The communion-spoon and spoon-rest each bear the following inscription: "Presented to St. John's Church, by Lyman Cobb, Jr., in memory of his sister, H. Louise Cruttenden, November, 1884."

Communion set for the sick. "Presented by Sylvanus Mayo to St. John's Church, Easter, 1880. In memory of Angelica R. Mayo."

The large paten bears this inscription: "Presented to the Episcopal Church of the Town of Yonkers, 1795." Upon the small paten, "Presented by Augustus Fred Van Cortlandt to St. John's Church, Yonkers, November 1, 1836."

The chalices bear the following inscriptions: "The gift of Miss S. Williams to the Episcopal Church of Philipsburgh." "The gift of Miss H. White to the Episcopal Church of Philipsburgh, 1836."

The three silver alms-basins bear the following inscriptions: the first, "William Jones," the second, "Nathaniel Valentine," the third, "St. John's Church, Yonkers, N. Y., from W. M. Morgan, Easter, New York, A. D., 1891."

On Easter, 1891, a brass altar desk was presented by the Rev. Lyman Cobb, Jr., which bears the following inscription: "In loving memory of Raffaelle Cobb, Jr., 1890."

Also ten chancel prayer and service books, "Presented to St. John's Church by J. Lewis Leib, in memory of his wife, Josephine S. Leib."

The bell was presented to the church by Joseph Howland, Esq., and contains the following inscription: "B. Hanks, Mansfield, Conn., 1818."

The first Year Book of St. John's Church was issued in 1889. The rector in his introductory note of the Parish Year Book of 1889 says, "We believe that we are entering upon a new era of increased usefulness and prosperity, and

that by steadfast support, patient sympathy, generous help, and enthusiastic loyalty we shall 'abound more and more,' and bring forth good fruit to the praise and glory of God and His church."

Holy Communion first Sunday in the month, 11 A. M.

Holy Baptism on the first Sunday in the month. At other times by special appointment.

Confirmation as appointed by the Bishop.

ST. JOHN'S SUNDAY-SCHOOL.

From the semi-centennial report of John P. Groshon, the present superintendent of St. John's Sunday-school, we find that the school was sixty-one years old Easter, 1887. According to this report the school was founded under the rectorship of the Rev. John West, A. M., who was called to the rectorship of St. John's Church the 17th of October, 1823.

From Miss Alice S. Brown, a resident of Kingsbridge, whose recollections of the school date back to the rectorship of the Rev. John West, in the year 1826, we learn that the school was held in Manor Hall (now the Yonkers City Hall) on Warburton Avenue, which was at that time the residence of Lemuel Wells, Sr., warden in St. John's Church. There, in a room designated as the "Green Room," Miss Brown, with her sister and her brother James D. Brown, met with the family of Mr. Wells, Sr., whose family consisted of Mr. and Mrs. Wells, Sr., Lemuel Wells, their only son, who died at an early age and was at this time under the tuition of the Rev. Richard Cadle, and also Mrs. Wells' youngest sister (now Mrs. Harriet Baylies), daughter of Mr. James Blackwell, of Blackwell's Island. These, with two others whose names she could not recall, constituted the little Sunday-school.

After a time the "Green Room" became too small to accommodate them, and they adjourned to the Library. The name of the superintendent she does not recollect, but the Rev. Mr. Cadle sometimes conducted the opening exercises. Her recollections of the hours spent in the school are very pleasant, and her remembrance of Mr. Wells and his family especially so.

The room formerly known as the "Green Room" is

now the room in the present City Hall which is occupied by the janitor, and the room formerly known as the "Library" is the southwest room in the second story, and is especially sacred to memory as General Washington's bed-chamber.

In the west room of the second story of Manor Hall* the fireplace jambs are lined with one hundred and six tiles, five inches square, each one illustrating a passage of Scripture. The iron fire-brick is dated 1760, and has upon it a casting representing Elijah being fed by ravens.

At a later period the little school gathered again within its walls, and received a cordial welcome from its kind

THE MANOR HALL IN 1842.

owner, Lemuel Wells, Sr., who opened its doors on the cold winter mornings in "ye olden times" when the good sexton of St. John's Church failed, as he sometimes did, to kindle the fire in season, so as to make the church comfortable for their meeting.

The late Mrs. P. W. Paddock, who was a pupil in the

* Upon a tablet fastened on the wall of the present front hall of Manor Hall is this inscription: "Philipse Manor House. Erected in 1682, by Frederick Philipse, esq. Manor of Philipsburg created 1693. Confiscated by act of the legislature of New York, 1779. Sold by Commissioners of forfeiture, 1785. Occupied as a private residence until 1868. Purchased by the village of Yonkers in that year. Became the City Hall of Yonkers 1872. Bi-centennial celebration of its erection 1882."

Sunday-school at that time, related the above incident to her children when talking of her Sunday-school days.

The Rev. Alexander H. Crosby, who became rector of St. John's Church, was very closely identified with the early history of the school, and during his connection with it he was assisted by Squire Thaddeus Rockwell, who also held the office of Justice of the Peace of the village of Yonkers at that time.

From early reminiscences of this school given by Mrs. Frederick A. Back,* an old resident of Yonkers, and who was a pupil in the school, we find that it was held in the old court-room located on Broadway on the site where the Citizen's Bank now stands. This room was about eighteen feet wide and forty feet long, with wooden benches for seats. This building is at present located on Nepperhan Avenue, opposite Morgan Street.

The rector and his most estimable wife, a woman greatly beloved by all who knew her, were always present during the session, which was from nine o'clock until ten o'clock in the morning. They were both very sweet singers and always led the singing, which consisted of selections from the metrical version of the Psalms of David.

The Rev. Mr. Crosby always heard the children recite the Church Catechism. It was the custom of Mrs. Back, when obliged to be absent from the school, to send to her teacher the answers to the questions of the lessons for the day written out. The Apostles' Creed was recited in concert and a psalm was sung, and the scholars with their teachers, two by two, walked in procession to the church over the way, the rector and his wife leading.

At this time the school numbered between twenty and thirty scholars and eight teachers. They were Miss Harriet Myers (now Mrs. Albert Keeler), Miss Sarah Forester

* Mr. Frederick A. Back, an old resident of this city, remembers when quite a young boy of attending a Sunday-school which was held in the parlor of Mrs. Barrett, an English lady who resided on the Pinkney farm, later known as the Coddington farm, a mile and a half from Getty Square, in New York city, and upon a portion of which Superintendent Groshon now resides. She was assisted by her sisters. The number of pupils Mr. Back does not remember. The school was held during the summer months only, and but for one year. He thinks it was in 1825 or 1826.

(now Mrs. George B. Rockwell), Miss Eliza Rockwell (now Mrs. Joseph Moore), Miss Jane Myers, Miss Rachel Anna Nodine, Miss Hibbard, Mrs. Jane Baldwin, and Peter Nodine.

The exact date cannot be ascertained when the school left this building and met in St. John's Church. In the year 1832 John Hobbs became a teacher in the school, and at that time it was held in the gallery of the church. Mr. Hobbs led the singing, and often took the place of the librarian when that official was absent. The school was divided into two divisions. The girls occupied the south end of the gallery and the boys the north end. The superintendent's desk was placed in the middle of the room between the two divisions. There was one adult Bible class, which was taught by Sampson Simpson.

Mrs. Charles Belknap, a resident of Yonkers, who was a pupil in the school at that time, says, "The scholars numbered between forty and fifty, and the children always remained during the church service in the gallery. Mr. Hobbs led the singing in the church also and Miss Caroline Jones presided at the organ. The school became too large to meet in the gallery and adjourned to the body of the church."

In the year 1849 transepts were added with other improvements to the church edifice, and during this time the school was held in what was called the "Long Room." This room was in a building belonging to the Wells estate, and was located on the southwest corner of Broadway and Main Street. There were three rooms in this building opening into each other by folding doors, and it was at that time the only public hall in the place.

The Sunday-school was held in the church chapel, which was erected in 1860, and was located within the inclosure of the church grounds on Hudson Street until it was removed to the present beautiful and commodious chapel on Sunday, June 29, 1890. The first church chapel was erected by private subscription, and was a wooden structure with transepts. The interior was pleasant and attractive. It had stained glass windows, and on the north side, in the chancel window, was represented in stained glass three choir boys, symbolizing praise. Underneath the picture were these words: "We praise thee, O God."

On the west window was pictured Christ blessing little children, with the words, "For of such is the kingdom of heaven." On the opposite side, over the east entrance, was the representation of an open Bible with a crown above it.

The infant class room on the south side and south entrance opened into the audience-room, between which were sliding doors, over which was inscribed, "Remember now thy Creator in the days of thy youth." In this room was a large oil painting representing a scene after the crucifixion: the darkened sun, the riven rocks, and the centre cross standing upright with the inscription upon it, "I. N. R. I.," while the other crosses have fallen broken into the chasm below, are strikingly represented. This picture is a copy from the original which was painted by J. T. Weir, and is in the chapel of "the Holy Innocents" at West Point. It is said to have considerable artistic merit. It was presented to the Sunday-school by Mrs. W. W. Scrugham.

The annual report of the Sunday-school, for May 23, 1872, gives the following statistics: Total number of teachers, 34; total number of pupils, 484; number in primary department, 241; number of volumes in library, 900; total amount contributed for benevolence during the year, $266 91. The officers of the school were Samuel Emmet Getty, Superintendent; Edward Jackson, Secretary; A. O. Lawrence, Librarian; and Fred. W. Von Storch and G. E. Back, Assistant Librarians.

The semi-centennial anniversary of the school was held in the church at four o'clock in the afternoon, on Whitsunday, 1876, when the exercises began by singing a hymn, followed by the reading of a selection of Psalms; then the Gloria in Excelsis, reading of the Scriptures, Creed, and prayer; singing by the infant class, which was followed by an address by the rector, the Rev. Addison B. Atkins, D. D.; closing by a hymn and benediction.

The following is taken from a printed report of the school in the centennial year, April, 1876:

"The Sunday-school connected with St. John's Church on South Broadway is a model one in every respect. Good

order and close attention to the lesson were observable on the occasion of our visit last Sunday morning. The attendance was large and all seemed much interested. Since the Rev. Dr. Atkins has taken the rectorship of this parish he has organized a Bible-class, which is in a flourishing condition.

"The following statistics for the past year speak well of the condition of the school· Officers, 6, teachers, 34; scholars on register, 340, average attendance, 259; largest attendance, 327; number in infant class, 130; volumes in library, 600; receipts, $498 78; expenditures, $461 34.

"The officers of the school are as follows. J. P. Groshon, Superintendent; Frederick Von Storch, Secretary and Treasurer; Charles Back, T. Silkman, Governeur Morris, and John T. Christopher, Librarians. The teachers are as follows: Miss A. D. Locke, Miss M. Bowers, Miss C. Lawson, Miss M. V. Oakley, Miss Gettie E. Cobb, Miss M. Gihon, Miss L. M. Sommers, Miss Kate Underhill, Miss L. Clark, Mrs. James Bloomer, Miss N. Lawson, Miss J. A. Christopher, Mrs. George W. Cobb, Mrs. Dr. Swift, Miss A. Locke, Miss I. M. Orme, Miss E. A. Metcalf, Mrs. C. E. Keeler, Miss H. Gihon, Miss K. E. Spencer, Mrs. D. C. Kellinger, Miss M. L. Proseus, Miss Arthur, Messrs. George W. Cobb, R. J. Harper, H. B. Odell, James D. McIntyre, S. J. Everett, S. A. Moore, Edgar Logan, Jr., Wm. Smith, J. B. Silkman, A. A. Renwee, and Mr. Gaul."

The fifty-second Easter celebration of the Sunday-school was held in the church on April 21, 1878. At four o'clock the school marched from the chapel singing a processional hymn. The exercises comprised the singing of carols, Scripture reading, the recitation of the Creed and prayers, the address by the rector, the Rev. Dr. Atkins, and the presentation of the offerings. The offerings by the scholars were very beautiful, the Scripture mottoes accompanying them appropriate, and the amounts creditable, making the aggregate sum of $175, which was devoted to various benevolent objects.

The report of John P. Groshon, Superintendent, was as follows: Number of pupils on the roll, 448; largest attendance, 437: smallest attendance, 114; average attendance,

286; teachers and officers, 46, total, 483. Superintendent Groshon said the school held its sessions throughout the year without the omission of a single Sunday. Ninety-six scholars had committed the Catechism during the year. The children's weekly contributions for missions were $630 25. Agnes Clayton, Mary Kelly, Minnie Ginzlinger, Nellie Lanzendren, William Gaul, and Harry Clayton had been present in their places every Sunday during the year. After the exercises by the school the rector distributed presents to those members who by punctuality in attendance and application to lessons had earned them.

On Easter morning Rt. Rev. Horatio Potter, Bishop of the Diocese, confirmed a class of thirty-five, seventeen of whom were adults, the others being from the Sunday-school. This number made one hundred and fifty-six persons who had been presented for confirmation by the rector, the Rev. A. B. Atkins, D. D., within two years.

The Christmas and Easter festivals of the school are occasions of great interest and enjoyment to the children, and their Easter offerings of flowers are choice and beautiful. On one of these occasions among the floral designs was a pyramid of flowers, the offering from a class of young ladies, while crosses and anchors and fancy baskets full of flowers were among the other offerings. And across the chancel rail were fastened wires to which were hung floral letters, and a member from each class, as the class was called, came and placed a letter on the wires. The school did not know what the sentence was to be until after each class had placed its letter. And when it was completed it read thus: "Christ is Risen." The letters were composed of pure white flowers, on a background of green. The effect was exquisitely beautiful.

At one of the Christmas festivals, a Jacob's ladder, brilliantly lighted, extended from the chancel floor to the roof, at the base of which were placed the gifts for the school, and it was the attractive feature of the event.

The Christmas festival of 1868 was held in the Sunday-school chapel, which was beautifully decorated with evergreens and the tables were bountifully spread with cake, fruit, and confections. In the centre of the transept stood

a large Christmas-tree. The exercises of the evening were opened with prayer by the Rev. Dr. Carter, a former rector of the church, who had made it a special duty and pleasure to attend on this occasion.

Dr. Carter said: "Though no longer their rector, he hoped they would not look upon him as a stranger, that his former pleasant connection with them would not pass from their memory. It would not pass from his, and he hoped often to visit them and witness the continued prosperity of the school. And he left them as his last special lesson the duty of reverence to the holy child Jesus, whose birth they were celebrating."

Interesting and appropriate addresses were made by Edgar Logan and Britton Richardson. The distribution of gifts from the Christmas-tree followed, giving great delight to the young recipients. A pleasing feature of the occasion was the presentation of a beautiful study-chair to Dr. Carter by Mr. Richardson on behalf of the school.

Dr. Carter replied in feeling terms that in receiving the evidence of the love of his former young charge he hoped it would long remain in his family as a reminder of his happy connection with the Sunday-school of St. John's Church.

The doxology was sung, and the benediction given by the Rev. Dr. Carter, and teachers, scholars, and visitors all seemed highly delighted with the evening's entertainment.

St. John's Sunday-school has four circles of the "King's Daughters."

The first band of King's Daughters started in Yonkers was formed by Mary B. Kellinger, which met first at her home, October 11, 1886. The members were: Miss Mary B. Kellinger, President, Ellie Hill, Mary Guilford, Louise Shipman, Alice Booth, Ada Beardsley, Frances Thayer, and Margaret Nye. Their motto is

"LEND A HAND."

In 1886 this Circle contributed various gifts to St. John's Riverside Hospital, and in 1889 garments and crocheted articles were made for St. John's missionary boxes, and seventy dollars sent to Miss Margaret Scott's mission in Liberia, Africa.

By the aid of a younger Ten, whose president is Miss Edith Morgan, a number of garments were made for St. John's Dorcas Society.

CIRCLE "NO. 2."

Miss Grace Wellman, President, Miss Verplanck, Anna Clark, Julia Sherman, Nellie Scrugham, the Misses De Wint, Mrs. Fisher Morris, and Mrs. Edward Verplanck. Object—Baptism.

Gifts for the sick poor and articles for a fair for the benefit of Bishop Brewer's Hospital were made by the circle in 1889. Also gifts for the "Yonkers Nursery and Home."

CIRCLE "NO. 3."

GOLDEN RULE CIRCLE, K. D.

Mrs. Hastings, President, Ada B. Belknap, Secretary, Susan Clark, Lizzie Williams, May Bashford, Mary Cobb, Miss Reinfelder, and Mrs. Beardsley.

The Golden Rule Circle is composed of three Tens: a young ladies' Ten, a Ten of married ladies, and a Ten of young men. The Circle was formed by Mrs. Esther E. Hastings, who is President of the several Tens. The special object of the Circle is to help the sick and poor.

CIRCLE "NO. 4."

"LOVE AND SERVE."

Miss Bashford, President, Mrs. John Copcutt, Elizabeth Katharine Humason, Carol Seymour Humason, Alice M. Edgar, Gertrude E. Underhill, Marion A. Chase, Gertrude Chase, Carrie Emerson, Adeline F. Keeler, Annie Mason, and Katharine Getty. Organized February 14, 1889. Object—To sew for some poor little needy ones.

The primary department of the school is efficiently taught by Mrs. E. L. Chapman, who is assisted by Miss Sarah Hill and Mrs. L. C. Wray. The Commandments, the Apostles' Creed, the Church Catechism, and lessons from "The Story of the Bible" are taught. "The Pictorial Gospel Reading," consisting of large colored pictures illustrative of the lesson, is used, and a paper entitled "The Young Christian Soldier" is distributed. This department, under its present superintendent, has

largely increased in interest and membership from one hundred and fifty pupils to its present number, two hundred and thirty-five.

The largest and advanced Bible-class in the school is taught by Mrs. E. L. Chapman. This class numbers from thirty-five to forty members of men and women, many of whom are heads of families.

Mrs. Dewitt C. Kellinger is in charge of a large and interesting class of young ladies numbering twenty.

The rector, desiring to increase the interest of the boys in the church and Sunday work, suggested the organization of a boys' club, "with weekly meetings, when such exercises or amusements could be enjoyed by them as would make their connection with the Sunday-school a source of pleasure and relaxation, as well as a duty."

A boys' club was organized, the name of St. John's Cadets was adopted; and an eagle on a pink ribbon, bearing the motto "Onward," was selected as the badge. The first meeting was on Tuesday, November 5, 1888. The second meeting was held on Thursday, November 14, when there were sixty-six boys present.

As the movement was naturally a parochial one, and it was thought, also, that such a course would be interesting and attractive to the boys, it was decided to adopt a system of issuing certificates of membership to be countersigned by the Sunday-school teacher.

The cadets are under the supervision of the following gentlemen: Commandant, Henry T. Bragg (late Captain 13th Regiment, N. G., S. N. Y.); assisted by Mr. William B. Froeligh (of 3d Battery, N. G., S. N. Y.), and Mr. August Miller.

The meetings are held weekly on Thursday evening, at 7:30, in the chapel.

St. John's Church was crowded with children and friends on Saturday evening at six o'clock, December 28, 1889, when the Sunday-school festival was held. A large and beautifully decorated Christmas-tree stood in the chancel, surmounted by a star.

The rector, the Rev. Alexander B. Carver, conducted the services, and delivered a very felicitous fifteen-minute address that interested the children greatly. He illustrated

in simple language the fact that something good is pretty certain to come out of whatever seems hard to accomplish or to understand, and that troubles in this life are preparatory to appreciation of the joys in the life to come.

Seven carols were sung by the school, and one by the infant class. The latter was rendered with the usual childish vigor that never fails to please. The second carol sung by the school was one the words and music of which were composed by Mrs. Alexander B. Carver. The music was pretty, and the words were as follows:

Hail to thee, thou Prince of glory!
Ring the joy-bells far and wide;
Welcome to the blessed Christ-child,
Welcome now to Christmas-tide.

CHORUS.—Alleluia! Alleluia!
Echoing hills take up the strain.
Alleluia! Alleluia!
Christ has come to earth again.

Heavenly realms resound with music,
Seraphim adore thy face,
We on earth are lowly bending,
Bless us with thy royal grace.

Chant we of thy glorious advent;
Listening choirs, from far above,
Catch the glad refrain, and answer:
Crown him Prince of Peace and Love!

The little children's presents were dolls and toys, and rich and wholesome candies were distributed. The elder scholars received books principally, It was a very happy occasion.

The opening exercises of the school are always conducted by the rector when present, and at the opening, recently, the Rev. Alexander Carver, rector, in a few brief remarks, spoke of his earnest desire for its prosperity, and hoped that the teachers would unite with him in his efforts to make the school attractive. He also commended the pupils for their singing and for so heartily uniting in the responsive reading, and said while doing so well, they could still do better, and mentioned his intention of having the first Sunday in the month set apart for catechising the

children from the Church Catechism, and in conclusion said, "You do not come here primarily to learn about the church, but more than that: you come to study and learn about the life of Christ and his teachings—Christ in the Old Testament and Christ in the New Testament."

The lessons taught in this school are from the Old and New Testament and Church Catechism. The collections taken up are appropriated to the Sunday-school and missionary work. Collections for missionary work are taken up at the Christmas and Easter festivals.

One of the pupils of this Sunday-school, the son of the Rev. Henry Lemuel Storrs, D. D., entered the ministry. A son of Henry Anstice, a former superintendent of the same school, entered the ministry, and is now the Rev. Henry Anstice, D. D., rector of the St. Luke's Episcopal Church, Rochester, N. Y., where he has been located for the past twenty years.

We have given simply the history of the school in facts and figures. The spiritual work of the school cannot be so estimated nor fully known until "the day shall declare it." Suffice it to say this is the primary thought in the minds of rector, superintendent, and teachers. From this Sunday-school many have been confirmed and are now consistent and active members of the church.

The names of the superintendents who have had charge of the school, so far as can be ascertained, are: Thaddeus Rockwell, who served under the rectorship of the Rev. Alex. H. Crosby; Thomas O. Farrington, who served under the rectorship of the Rev. Henry Lemuel Storrs; Henry Anstice, served under the rectorship of the Rev. Abraham Beach Carter, D. D.; John N. Stearns, under the rectorship of the Rev. Abraham Beach Carter, D. D.; S. Emmet Getty, under the rectorships of the Rev. Drs. Carter, Thomas A. Jaggar, and William S. Langford.

John P. Groshon took charge of the school in May, 1875, and has served under the rectorships of the Rev. William S. Langford, D. D., the Rev. Addison B. Atkins, D. D., and the Rev. James Haughton. He was succeeded by the Rev. August Ulmann, late rector of Christ Church, Yonkers, who served under the rectorship of the Rev. James

Haughton, then by the Rev. R. Herbert Gesner, who is now rector of the Hyde Park (N. Y.) Episcopal Church, under the Rev. James Haughton.

John P. Groshon was again appointed by the Rev. Alexander B. Carver, who came to the parish May 15, 1877. The record book shows an interesting fact, that Mr. Groshon, during the entire term of thirteen years as superintendent of the school, has never been late or absent.

Mr. Samuel A. Moore, for his long term of service of twenty years as teacher in connection with this Sunday-school, has his name enrolled among the honorary list of Sunday-school workers in Yonkers.

Sunday-school offerings for year ending September, 1889, $162 82. The present enrolment, April, 1890: Bible classes, 60; intermediate, 300; primary, 240; officers and teachers, 37. Total, 650.

The present officers and teachers of the Sunday-school are as follows:

Superintendent, - - -	The Rev. Alexander B. Carver.
Lay Superintendent, - -	John P. Groshon.
Assistant Superintendent, -	James E. Freeman.
Secretary, - - - -	R. E. Belknap.
Librarian, - - - -	Ernest Getty.
Assistant Librarian, - -	Wallace Guilford.
Organist, - - - -	Miss Minnie Bayer.

Teachers.

Miss Moore,	Miss Kerr,
Miss Skinner,	Mrs. George Cobb,
Miss M. Guilford,	Miss Clark,
Miss Verplanck,	Mr. Sheldon,
Miss Wellman,	Mrs. Close,
Mr. Wm. Gaul,	Mrs. Farrington,
Mr. H. Back,	Miss Borgman,
Miss E. Varian,	Miss S. Waring,
Miss J. Waring,	Mrs. Wm. Clark,
Miss A. B. Belknap,	Miss Barber,
Miss Hoheim,	Miss Belknap,
Mr. Miller,	Miss Bashford,
Mrs. Humason,	Miss Taylor,
Miss Shotts,	Mrs. J. E. Freeman,
Miss Rose,	Miss Emerson.

TEACHERS OF PRIMARY DEPARTMENT.

Mrs. Eliza L. Chapman.	Miss Sarah Hill, 2nd Ass't.
Mrs. Lizzie C. Wray, 1st Ass't.	Miss Minnie Bayer, Organist.

Total number of scholars of all ages for 1891, 460.
Total number of scholars in Primary Department, 240.
Mrs. D. C. Kellinger's Adult Bible-Class, 25.
Mrs. E. L. Chapman's Adult Bible-Class, 40.
Mr. James E. Freeman's Adult Bible-Class, 20.
Sunday-school offerings, $300.
In Library, Books, 611.

CHAPTER II.

THE MILE SQUARE SUNDAY-SCHOOL.

On the east side of the town of Yonkers, bordering the Bronx River, is situated a tract of land called the Mile Square, lying principally in a beautiful vale watered by the river and sheltered by picturesque hills. This tract was exempted out of the great manorial patent of 1693, and appears originally to have formed a part of the possessions of the Doughtys of Flushing, as we find John Doughty, of that place, in 1670, selling sixty-four acres of land here, in one square mile, to Francis French, Ebenezer Jones, and John Wascot. In the year 1685 John Hiatt, of Bronx's River, deeds sixty acres of upland to Hopestill Betts, of the Younckers, this sale being a part of the whole tract of land called by the name of the Mile Square. Tradition says that this place was given by Frederick Philipse as a dower portion when his daughter Annetje married Philip French. From the French and Jones family it passed by sale to the Oakleys, Bertines, Curwells, Sherwoods, and Riches.

Mile Square during the war of the Revolution was a favorite camp-ground with both armies, on account of its sheltered situation and vicinity to the water. Here were quartered Col. Emmerick's British Light Horse, and the British Hussars were billeted here for several summers. For security the roads were patrolled and videttes stretched along the neighboring heights.

In 1776 the American Rifle Corps were stationed here, and from this place crossed the Bronx to attack and harass the British flank as they moved towards White Plains, after landing on Throgmorton's Neck. Subsequent to the memorable battle of White Plains the British returned to Mile Square, reconstructed Hunt's bridge, and occupied the hill forts.*

In the old district schoolhouse of this historic little hamlet a Sunday-school was opened in 1836-37 by Miss Car-

* Bolton's History of the County of Westchester, page 430.

oline Jones, daughter of William Jones, warden in St. John's Church, Yonkers, who was commonly known as "Gentleman Jones," on account of his uniform urbanity of manner.

Miss Jones was assisted by a Mrs. Tremaine. Both were deeply interested in the prosperity and success of the little enterprise, and devoted their time and means to advance its interests. Miss Jones was the superintendent and led the singing, and the pupils became very much attached to her. She always remembered them by beautiful gifts at Christmas. The school at that time numbered between twenty and twenty-five scholars. The teachers were Misses Sarah and Louisa Jones, sisters of the superintendent, and Isaac Sherwood. The Rev. Alexander H. Crosby, the rector of St. John's Church in Yonkers, frequently visited this school and catechised the children in the Church Catechism, as did his successor, the Rev. Henry L. Storrs, who interested the children by his pleasant talks to them.

How long Miss Jones took charge of the school cannot be definitely ascertained. Some of the present residents of Mile Square have Prayer Books which were given to them while pupils in this Sunday-school, and the date of their presentation, in the handwriting of Miss Jones, is 1841.

In the year 1850 James Odell was the superintendent, and in the year 1854 Miss Anna Seymour (now Mrs. George Burgess), was superintendent for a brief period. From that date the school became a union effort, and members from different denominations took an interest in it, and among its teachers were those who belonged to the Episcopalian, Presbyterian, Congregationalist, Baptist, Methodist, and Reformed Churches. From this time it was known as "The Mile Square Union Sunday-school."

No written record of the school since the above mentioned date can be found, consequently the information obtained and the facts stated are from those who have been connected with it during the following years.

Through the efforts of Miss Julia E. Hunter and her mother, Mrs. J. M. Hunter, who was a member of the congregation of the First Presbyterian Church in Yonkers, a few children were gathered in the year 1859, and Lucius

Spring, a son of Rev. Gardiner Spring, D. D., was made superintendent.

Mrs. Isaac S. Valentine, Mrs. Julia M. Hunter, and Miss Julia E. Hunter were the teachers at this time. The school flourished and soon aroused an interest in the neighborhood. A Mr. Watt succeeded Mr. Spring as superintendent, the latter moving away from the place.

Edward A. Morrison, a member of the Reformed Church in New York, was elected superintendent and served about one year, the school then numbering between twenty-five and thirty scholars. Mrs. Hunter, Miss Julia E. Hunter, Miss Sarah E. Valentine, Miss Fanny M. Valentine, and two others, whose names cannot be recalled, were the teachers.

In the latter part of the year 1873 Marshall H. Clement, then a member of the Reformed Church at Mt. Vernon, N. Y., now a member of the First Presbyterian Church of the same place, at the earnest solicitation of Mr. Morrison, became superintendent, and through his faithful efforts a new impetus was given to the school and it increased in numbers and usefulness. When Mr. Clement took charge of the school it numbered forty pupils, and during his superintendency it increased to sixty. He continued with the school until the fall of 1885. During these twelve years he was assisted by an earnest working corps of teachers.

Through the efforts of Mr. John Thurton the "Mile Square Christian Association" was organized and in coöperation with the Sunday-school a large fair was held in the adjacent fields. Mrs. Thurton, Miss Kate Roberts, Miss Anna Kolb, John McIntosh, and Samuel Stilwell, with many others, were actively engaged in this enterprise, which resulted in the raising of the sum of $800 towards the building fund of a church, which fund now amounts to about $1,200, still held in trust for this object.

In the spring of 1875 Rev. Dr. David Cole, of the Reformed Church of Yonkers, began volunteer preaching services, and with the assistance of Rev. Mancius H. Hutton, of the Reformed Church in Mt. Vernon, an evening service was held every month.

Rev. Mr. Hutton, finding that he was unable to con-

tinue this extra service besides the regular services of his own church, withdrew, and services were inaugurated and regularly held, conducted by Rev. Dr. Cole, assisted by some of the laymen of his own church at Yonkers. Dr. Cole continued to carry on these monthly services for six years. They were well attended and the audience frequently numbered seventy-five, all the building could accommodate. These labors of Dr. Cole, through the influence of the Holy Spirit, were greatly blessed, and through his instrumentality very many were gathered into the church. Mr. Thurton and family united with the church at Mt. Vernon, and others with Dr. Cole's church in Yonkers.

After the resignation of Mr. Clement, in 1885, the interest in the school began to decline, and owing to the removals of both teachers and pupils from the place, it was reduced to eighteen scholars. A vigorous effort was then made by Mr. Wilson and Miss J. E. Hunter to revive the interest and increase its numbers. Together they visited all the families who were then connected with it, or had been, and urged the attendance of the children. For a few Sundays there was a slight increase in attendance; but it soon fell off and the school numbered about ten scholars. Miss Julia E. Hunter and Miss Frances Mankin continued to meet with the remaining few until cold weather, and as the accommodations were very poor and the interest so small, they disbanded. The school remains for the present closed.

A movement is being made which it is hoped will result in the reopening of this Sunday-school in the near future. To all the earnest and faithful workers who have sown and who shall continue to sow spiritual seed in that part of the Master's vineyard, this promise is peculiarly appropriate and comforting: "And he that reapeth receiveth wages and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together."

"What 's done for time ends by-and-by,
What 's done for God can never die."

The names of the superintendents, so far as can be ascertained, are as follows: Miss Caroline Jones, who served

from 1836 to 1841, and who was succeeded by James Odell; then Miss Anna Seymour, Isaac S. Valentine, Lucius Spring, Mr. Watt, Mrs. J. M. Hunter, Horace H. Thayer, Edward A. Morrison, and Marshall H. Clement.

The teachers who have been connected with the school at different times are: Mrs. Tremaine, Miss Sarah Jones, Miss Louisa Jones, Miss Anna Seymour, Mrs. J. M. Hunter, Miss Julia E. Hunter, Miss Sarah E. Valentine, Miss Fanny M. Valentine, Miss Kate Hunter, Miss Natalie Jones, the Misses Hoffman, Miss Frances G. Mankin, Mrs. Thurton, Mr. Wilson, Horace H. Thayer, Fletcher A. Valentine, and William Platt.

CHAPTER III.

THE ST. JOHN'S EPISCOPAL CHURCH (AT TUCKAHOE) AND SUNDAY-SCHOOL.

THIS parish (after existing for more than a half a century as a chapel of St. John's Church, Yonkers, N. Y., having had its connection with the above-mentioned parish severed by an act of the Vestry thereof) was founded by the Rev. Elias Cooper, rector of St. John's Church from 1789 to 1816, and organized according to law July 18, 1853. The church edifice, which was erected in 1798, is a small wooden structure, and stands on high ground, commanding an extensive view of the surrounding country. The ground was a gift of Mr. John Bowne. On June 29, 1847, the church was consecrated to the service of Almighty God, under the name of St. John's Chapel, Tuckahoe, by the Rt. Rev. William Heathcote de Lancey, D. D., LL. D., the consecration sermon being preached by the Rev. Thomas W. Coit, D. D., a late rector of New Rochelle.

Half an acre of land was presented to the Corporation by John and Elias Cooper, sons of the late John Bowne, Esq., upon which the vestry erected a parsonage.

The number of baptisms in 1835 was three, communicants sixteen. The statistics of the church in 1883 were as follows: Communicants, 55; catechists and Sunday-school teachers, 6; Sunday-school children, 34. The money contributed in 1882 was $1,125 50, of which $1,000 was devoted to parish purposes.

During the year 1888 the church built a rectory, which was completed in 1889, at a cost of three thousand dollars (with no indebtedness) upon grounds given to the church. The amount contributed for support of church is about $700 for the year 1889. The rectors and supplies of the church have been as follows:

The Rev. Charles Jones, A. M., who was the first rector, from 1853–58.

The Rev. Augustus St. Clair, supply only, from 1859–60.

The Rev. David Doremus, supply only, from 1860–61.

No incumbent from 1861–65.

The Rev. Angus M. Ives, supply only, from 1865–80, who served the church most faithfully for fifteen years and was greatly beloved by his people, who erected a wall tablet to his memory in the church.

The Rev. A. M. Ives was followed by the Rev. S. B. Moore and the Rev. James B. Neis.

The present rector is the Rev. John W. Trimble, who received and accepted a call to become the rector of St John's Episcopal Church at Tuckahoe October 26, 1889.

The present officers are as follows: Charles R. Dusenberry and William H. Underhill, wardens; Wilbur S. Underhill, Robert Thedford, Caleb A. Ives, Henry M. Underhill, Samuel B. Jones, Thomas Dunn, Richard Thomson, and Samuel S. Horton, vestrymen.

Parochial statistics, September 1, 1890:

Number of souls	114
Baptisms	6
Confirmed	41
Marriages	1
Burials	3
Communicants	69

Expenditures, total, for all objects, 1890, $983 05.

THE SUNDAY-SCHOOL.

The Sunday-school connected with this church "was organized about the time the church was built, which was in 1798." The present number of pupils on the roll is fifty-five.

"The Christmas festival of St. John's Church, Tuckahoe, was held Monday evening, December 29, 1890. The church was beautifully decorated with wreaths, arches, and festoons of hemlock, holly, and laurel. A very beautiful Christmas-tree stood in front of the chancel, loaded with glittering ornaments, and these covered with a veil of silver and golden tinsel.

"Back of the tree, on either side, were hung great bells of white and silver, bells of all sizes, which seemed to ring out the joyous Christmas chimes. These, with the tree

and red walls of the chancel for background, made a very brilliant and beautiful sight.

"The rector, the Rev. John W. Trimble, was assisted by the Rev. E. L. Hoffecker, of the Asbury Methodist Church, who read the lesson and delivered the first 'Christmas greeting.' The Rev. Mr. Trimble gave the second greeting, which was a hearty and merry one.

"The singing of the carols by the school was very fine, being accompanied by the organ and violin. Noticeable among these were the carols, 'Ring on, sweet bells,' and 'What do they say, these bells, to me?' The closing prayer was by the school, all kneeling, 'Now I lay me down to sleep'—a very appropriate ending for the little ones' festival.

"While the gifts were being distributed, C. M. Staab sang very sweetly the old hymn, 'Holy Night, Silent Night,' which is always beautiful at Christmas-time.

"Among the gifts distributed was a silver match-box, with a substantial lining, from the St. John's Legion to the rector. Gifts between teachers and scholars were also exchanged."

The present superintendent is Charles R. Dusenberry. The names of teachers are: Mr. and Mrs. Wilbur S. Underhill, Mrs. S. M. Raisbeck, Miss Fannie Fee, Miss Lelie Fee, Miss Mary Fulton, Miss Sarah Horton, Miss Sarah J. Booker.

Sunday-school offering, for September, 1890, $71 20.

CHAPTER IV.

THE FIRST METHODIST EPISCOPAL CHURCH OF YONKERS (AT TUCKAHOE) AND SUNDAY-SCHOOL.

THE information concerning this church is obtained from Rev. William E. Ketcham, and from the present pastor of the church, Rev. Edmund L. Hoffecker.

Rev. Mr. Ketcham writes: "The time of the introduction of Methodism into Yonkers cannot be definitely stated. A Methodist society was formed at Tuckahoe in 1771, the same year in which Methodism was introduced into New Rochelle by Rev. Joseph Pilmoor, one of Rev. John Wesley's missionaries.

"The Rev. Francis Asbury (who subsequently became bishop) preached at Tuckahoe in 1771. In the year 1773 Mr. Peter Bonnett was active in securing preaching-places, and opened his own house for the Methodists. After his decease, Mrs. Sherwood, who was a widow, opened her house, and it became a regular preaching-place. This house stood on the site of the present residence of Mr. Charles R. Dusenbury. In July, 1797, Bishop Asbury writes: 'I met the society at the substitute house' (the widow Sherwood's) . . .

"Thus, after twenty-six years since this society was formed, they are about to build a place for the worship and the word of God.

"That church (Tuckahoe) was dedicated Christmas day, 1797, by Bishop Asbury. He, being too feeble to walk, was carried in a chair from Mrs. Sherwood's house to the church, and performed the ceremony seated in a chair. Moses Sherwood deeded ground for the church for the consideration of twenty-five dollars. The church was organized at that time, Christmas day, December, 1797, but was never legally incorporated till February 13, 1855."

The first Trustees were elected December 25, 1800. They were, First Class, Lewis Dubois and Henry Cronck.

Second Class, Jonathan Sherwood and Bishop Sherwood. Third Class, Aaron Lawrence and Jabez Fowler. On the minute-book of the church under date of December 25, 1818, the election of Peter Underhill and Jonathan Sherwood as trustees, to fill vacancies, is recorded.

The church at Tuckahoe was within the circuit of what was called the New Rochelle circuit from 1798 to 1825. Then from 1826 to 1852 it was with a circuit which from 1826 to 1836 bore the name of the Kingsbridge circuit, and from 1836 to 1852 the name of the Yonkers circuit. Between the last two dates the churches of Kingsbridge (or Mosholn), Yonkers, on North Broadway, and Tuckahoe were joined together, but between 1853 and 1858 Yonkers was dropped from this connection, and Mosholn and Tuckahoe were left by themselves. In 1858 Tuckahoe was made a separate station. From that date the preachers for Tuckahoe till 1867 were Rev. Nathaniel Mead, 1858–59; Rev. W. H. Evans, 1859–60; Rev. A. M. Hough, 1860–62; Rev. Aaron K. Sandford, 1862–64; Rev. Erastus L. Prentice, 1864–67.

The church edifice now in use was erected in 1866. Tuckahoe marble was used in its construction. There is a tablet over the main entrance door in front of the church with these words upon it, "Asbury Centenary M. E. Church, 1866," which is incorrect as to the name of the church. The corporate name of the church is "The First Methodist Episcopal Church of Yonkers." This church has borne the said corporate name for nearly a century. The church is in the town of Yonkers.

The corner-stone of the church was laid in September, 1866, by Bishop Edward S. Janes, and was also dedicated by him on February 20, 1867. It was built under the pastorate of Rev. Erastus L. Prentice. The preachers from the date of dedication have been, Rev. Gideon Draper, D. D., Rev. S. M. Vernon, Rev. John W. Ackerley, Rev. Oscar Haviland, Rev. Benjamin N. Lewis, Rev. George W. Tarbush, Rev. John W. Selleck, Rev. Frank Bottome, D. D., Rev. David McCartney. The parsonage was built under the pastorate of Rev. Nathaniel Mead, in 1858.

The present pastor, Rev. Edmund L. Hoffecker, who is

serving the church with great acceptance, was appointed in April, 1888. He is a Marylander by birth, and of an old slave-holding family. He was born in 1853, became a Christian in 1869, was educated at Washington College, and entered the ministry in 1876. Such are the bare facts of a somewhat laborious life. In May, 1889, a fine pipe organ was erected in the church. It is a very handsome instrument with cathedral finish. Mrs. Julie Lent, *nee* Merritt, presides at the organ, and plays with skill and efficiency. The new organ adds much attraction to the church and dignity to the services. The church is in a better condition now than for some years. The congregation is larger, and the church property was never in a better condition. The valuation of the church property is $35,000. The amount contributed for benevolence in 1887 was one hundred and seventy dollars. The amount contributed for missions and for other benevolent collections for the Conference year ending April, 1890, was two hundred and twenty-six dollars. The present membership is one hundred. The present Trustees are as follows: Nathaniel Reynolds, Pres.; Herbert Lent, Sec.; I. V. Underhill, Caleb T. Underhill, Chas. A. Hodgman, George Ferris, Chas. Dusenberry, Frank De Frate, James Young.

STEWARDS: Nathan Reynolds, I. V. Vanderbilt, C. F. Underhill, Chas. A. Hodgman, Frank De Frate, Jesse Reynolds, I. N. Matthews.

In the graveyard connected with this church the oldest stone bears the date 1800.

THE SUNDAY-SCHOOL.

The Sunday-school was established about the year 1797, and has prospered until the present time. The superintendent of the school in 1887 was the present superintendent, Isaac V. Underhill. The school numbered seventy pupils and fifteen officers and teachers.

At this writing, May, 1891, it has eighty-nine pupils and fifteen officers and teachers. The names of the present officers and teachers are as follows: I. V. Underhill, Superintendent; George Booker, Librarian and Secretary. Teachers.—E. L. Hoffecker, Mrs. Lizzie Merritt, A. O.

Young, Iva Lent, Miss Marie Hodgman, Annie Davidson, Mrs. Mary Hodgman, and Mary Swain.

Miss Annie Davidson has the primary class. In all the classes the Berean Lessons, Leaves and Quarterlies, are used. They are published at the Book Concern, N. Y. Four persons united with the church from the Sunday-school during the year 1889. The Sunday-school contributed for missions in 1890 fifteen dollars.

CHAPTER V.

THE FIRST METHODIST EPISCOPAL CHURCH AND SUNDAY-SCHOOL.

(Corner North Broadway and Ashburton Avenue.)

"THIS church is, in the order of time, the second Methodist Episcopal Church founded within the limits of the present city of Yonkers.

"It is called 'The First Methodist Episcopal Church of Yonkers, N. Y.' That it is not 'The First' has been shown in the history of the Methodist Episcopal Church at Tuckahoe, N. Y. And also in the minutes of the New York Conference the two churches have been spoken of, not by their corporate names, but as the Tuckahoe and Yonkers churches."

On the old post road from Albany, facing the old country road to the Neperah, or Sawmill River (now the northeast corner of North Broadway and Ashburton Avenue), stood the little district schoolhouse surrounded by tall poplar and weeping-willow trees. In this antiquated, dingy, weather-beaten, one-story frame building, which consisted of one room 12 by 28, the first sermon now remembered as heard in Yonkers from a Methodist preacher was delivered in the year 1826. A class of five members was organized, and in due time this became one of the regular appointments on the Kingsbridge Circuit. In this old building church services were held about once a month when the circuit preacher could "get around."

The late Searing Howell, of this city, recalled a memorable occasion in connection with this little schoolhouse in which a love feast was held. After the close of this service the congregation, with others whom the room could not accommodate, gathered under the willow-trees to listen to the sermon then preached. And also of the time when the subject of building a church was first discussed, at a meeting of half a dozen members of the church. This was in the year 1826.

"On the 21st of April, 1828, a free deed of the land upon which the present church stands was given by Lemuel Wells to Alfred Thompson, Frederic Shonnard, Thomas Griffin, Joseph Oakley, and David Oakley, in trust for the Methodist Episcopal Church of Yonkers."

At the close of that year the church building was completed and dedicated. Rev. Noah Levings, "the silver-tongued orator," preached the dedicatory sermon. The building was a small wooden structure, painted white with green blinds. It was located directly opposite the little schoolhouse, on the southeast corner of the old Albany post road and the little country road leading to the Sawmill River, the latter running directly in front of the building, the site of which is now the southeast corner of North Broadway and Ashburton Avenue. The church was surrounded by tall cedar-trees, the entrance being on the south side.

"On the 14th of August, 1839, Frederic Shonnard and wife, 'for the love and affection which they bore towards said church, and one dollar,' deeded to Christ Methodist Episcopal Church—the original corporate name—the plot of ground used for the parsonage." This was the first parsonage and stood in the rear of the old church building. The present parsonage was built in 1871. It cost $5,000.

In the year 1854 the old church building was enlarged by the addition of transepts. A tower was also put on the northwest corner of the building and the main entrance was changed from the south to the west, on Broadway, the entrance on the south still remaining in use. The whole interior of the church was renovated and beautified. Behind the pulpit was painted a beautiful representation of a series of arches and columns of the Doric order of architecture, the perspective of which was very fine. The basement was also fitted up for the use of the Sunday-school.

December 28, 1878, the church celebrated the semi-centennial of Methodism in Yonkers.

The morning sermon was preached by Rev. Dr. Fowler. At three P. M. Rev. Dr. Stratton conducted a conference meeting.

The evening service began by the singing of "All

hail the power of Jesus' name," which was followed by prayer by Rev. David Cole, D. D. Rev. Dr. Wheeler, editor of "The Methodist," preached the sermon. An original hymn, which was written for the occasion by a former pastor of the church, Rev. Frank Bottome, D. D., was sung. Prof. John A. Harding, organist of the Reformed church, led the singing at all these services. To the left of the pulpit were placarded the following statistics, setting forth the wondrous growth of the denomination and well calculated to cheer the heart of every Methodist.

1766. Members, 4; preachers, 1.

1778. Members, 6,095; preachers, 29.

1828. Members, 419,000; preachers, 1,642. Missionary collections, $6,245.

1878. Members, 3,315,000; preachers, 30,000. Value of church property, $110,000,000. Missionary collections, $800,000. Members of Sunday-school, 3,857,330.

Rev. L. H. King, D. D., pastor of the church at that time, prepared a list of the names of its useful and honored pastors, twenty-seven in all, since its organization. These names were printed on white muslin charts and placed on the wall and at the right of the pulpit.

The first name on the list was that of the Rev. E. Hibbard, the first pastor of the church. The last name on the list was that of Rev. Lucius H. King, D. D., who was three times pastor of this church.

The last Sunday service held in the old house of worship of the First Methodist Church was on Sunday, June 6, 1886. Both the morning and evening services were peculiarly interesting and were largely attended by the members of the congregation and others. The audience-room was filled from pulpit to pew, and chairs were placed in the altar and aisles to accommodate those who were present on this occasion, while many were unable to obtain entrance to the church. The pastor of the church, Rev. Abraham J. Palmer, D. D., conducted the exercises in the evening. Rev. C. W. Millard, pastor of the Central Methodist Church, read the opening hymn. Rev. Dr. Palmer offered the opening prayer. Rev. William Pickens, by request of Rev. Dr. King, read the following hymn:

"My gracious Lord, I own thy right,"

which the congregation heartily united in singing.

The Rev. Dr. L. H. King* preached a most instructive and eloquent sermon from the text found in Rom. 14:7, "For none of us liveth to himself, and no man dieth to himself," closing with an earnest and affectionate appeal to the unconverted to become reconciled to Christ. He then read some original lines. The closing stanza reads thus:

"Farewell to the church where we have worshipped so long,
Made sacred by prayer and hallowed by song;
Farewell to the walls, altar, pulpit, and pew,
For these must give place to those which are new;
And may the new temple, more spacious and bright,
Be ever found battling for God and the right,
Until thousands, redeemed from sin and despair,
Shall raise the glad shout, We all were born there!"

These services concluded by singing the well-known hymn, "I love thy kingdom, Lord," and the benediction by the pastor.

The last sermon preached in the old church building was by Rev. William E. Ketcham—the occasion being that of a funeral—from the text, "The Lord shall make bright clouds." Zech. 10:1.

The Rev. Dr. George E. Strobridge, in an article which appeared in the "Christian Advocate" of August 22, 1889, gives an account of the early effort which led to the erection of the new church as follows:

"This church is the third in turn that has stood on the

* "Entered into the rest that remaineth for the people of God," from his home in New York city, on November 18, 1887, Rev. Lucius H. King, D. D.

Funeral services were held on Tuesday, November 22, at the church of which he was the pastor, and were largely attended by members of the New York Conference and others, and the exercises were of the most impressive character. The interment was at St. John's Cemetery, Yonkers, on Wednesday morning, November 23. Rev. Dr. Palmer, Rev. Dr. Oakley, Revs. C. W. Millard, J. W. Ackerley, and Clark Wright took part in the services there.

A memorial service was also held in the Central Methodist Church of Yonkers, of which he was formerly pastor, on Sunday evening, November 29, 1887. Rev. Charles W. Millard, pastor of the church, Rev. William Pickens, of Yonkers, Ruben Barnes, and A. T. Serrell took part therein.

same site. The effort which culminated in its erection was begun with the appointment of Rev. Wm. E. Ketcham. The story of his indefatigable labors is best told in his own words:

"'As I entered upon my work in the spring of 1883 I observed that it was highly important, for the future growth of our beloved Methodism, to secure as early as possible the erection of a new church. I studiously and with all the tact at my command kept the consideration of this out of the monthly official meetings for one year. The project did not, however, slumber or sleep in my brain or on my tongue. Everywhere I talked, prayed, and preached new church except in the official meeting.

"'Thus a year passed, a year of seed-sowing. At the meeting of the Board of Trustees held July 7, 1884, a beginning was made in the official consideration of the subject, and after numerous consultations, vexatious delays, changing of architects and plans, at length the committee having the matter in charge consented to allow the circulation by me of a subscription on the condition that I should raise $25,000.

"'For a solid year after I pegged away night and day, in heat and cold, to secure the end. Many persons were called upon, some from five to fifteen times, before a final answer was given. I always carried a memorandum of names with amounts assessed to cover the entire sum of $25,000. This I constantly changed as some "fell out" and others "fell in." I often studied the possible loss of several thousand dollars, and would make a new list, supplying said possible loss with new estimates, always bringing my sum out at $25,000.

"'At last, March 28, 1886, the amount of $27,640 stood upon my subscription-book. This subscription, with the new plans substantially as they are to-day, with the resolution of the brethren to build at once, was passed over to Dr. Palmer, my successor.

"'I cannot tell in all fulness what it cost of work, prayer, and tears. One thing I am well assured of, that the effort was *determined*. Moreover, this also I know, that no self-glory to attain was mine.'

"Readers of this modest sketch cannot form any proper estimate of the difficulties and discouragements through which this dear brother struggled, consuming the whole of his pastoral term and committing to his successor the important but as yet hidden results of his work. His phenomenal enthusiasm, his patience and persistence, his faith and energy, will ever be the wonder and admiration of this appreciative people. He has the right of way unchallenged to their hearts. None is more deserving than he, and none could be better beloved."

Another clergyman of the New York Conference writes concerning Rev. Mr. Ketcham's efforts in connection with the new church: "Only they who know how grandly he surmounted obstacles which seemed insurmountable, and not only made possible, but compelled the erection of a new sanctuary, can recognize the lasting claims he has on the Methodism and Christianity of Yonkers. Where others flashed he shone; where others talked he toiled."

The services of the laying of the corner-stone of the new church were held in the First Presbyterian Church on Tuesday evening, October 19, 1886. Rev. G. H. Gregory, D. D., Presiding Elder of the district, conducted the services, assisted by Rev. W. E. Ketcham, Rev. C. W. Millard, Rev. Dr. David Cole, Rev. John Reid, Rev. Merritt Hulburd, Bishop John F. Hurst.

Rev. Dr. Gregory stated that the anticipated cost of the church building was between $50,000 and $60,000, and that there was yet lacking nearly $23,000. This amount was somewhat reduced by the collection taken up that evening.

The copper box which was to be placed in the corner-stone was exhibited, and by request Merritt H. Smith, President of the Board of Trustees, read the following list of articles which it contained: "Origin and history of the First Methodist Episcopal Church of Yonkers; a list of its pastors; names of the present pastor, board of trustees, stewards, and leaders; names of the Bishops of the Methodist Episcopal Church, names of all subscribers and contributors to the fund for the new church up to date; Disci-

pline, Bible, and hymn-book; Conference sermon by Bishop Hurst; minutes of the Conference: copies of the 'Christian Advocate,' 'The Yonkers Gazette,' and 'The Yonkers Statesman;' New York papers; report of the Woman's Christian Temperance Union of Yonkers; copy of the services of laying the corner-stone; names of the building committee, architect, masons, and carpenter of the new church; names of the pastors of all the churches of Yonkers, President and Vice-President of the United States, Governor and Lieutenant Governor of the State of New York, Mayor and Common Council of Yonkers; a piece of the old John Street Church, the first Methodist church built in America; apex of the spire of the First Methodist Church in Yonkers; copy of 'The Statesman' of June 4, with an account of the last sociable held in the old church; 'The Statesman' of June 7, with report of the last Sunday's sermon in the old church, by Rev. Dr. King; and the names of the officers, teachers, and scholars of the Sunday-school."

At the conclusion of the service the clergymen and congregation went to the site of the new church edifice, on that of the old one (on the southeast corner of North Broadway and Ashburton Avenue), where under the brilliant calcium light the scene presented was most impressive.

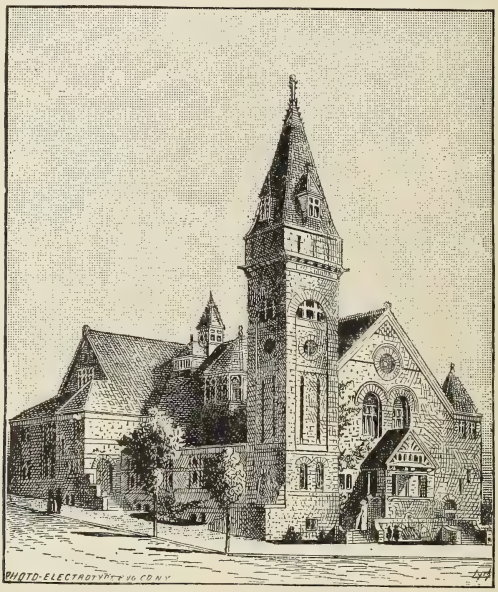
Bishop Hurst offered a prayer and a few preliminary remarks, after which Rev. Wm. E. Ketcham read a portion of Scripture, struck the stone with a hammer, and said, "In the name of the Father and of the Son and of the Holy Ghost we lay this corner-stone for the foundation of a house to be builded and consecrated to the service of Almighty God, according to the order and usages of the Methodist Episcopal Church."

The doxology was then sung, when Rev. Dr. Gregory pronounced the benediction.

On the corner-stone is cut this inscription: "First Methodist Episcopal Church. 1828–1886."

The style of architecture of this church is modernized Romanesque. It is of rock face light Belleville stone, with dark brown stone trimmings. There is a tower on the southeast corner of Broadway and Ashburton Avenue

entirely of stone, one hundred feet from the sidewalk. It runs square about sixty feet and terminates with a forty-foot spire. There is also a smaller low staircase tower on the southwest corner, octagonal in shape.



FIRST METHODIST CHURCH.

On the Broadway front is a porch with double stairways, twenty feet wide, to the main entrance of the church. This porch is ornamented with wrought iron-work roof. There is also an entrance to the church proper on the Ashburton Avenue side and to the Sunday-school rooms, and one on the Broadway side to the social room, 60 by 35. Under the Sunday-school room is a kitchen and toilet-room for both the social and Sunday-school rooms. The basements are lighted by large windows glazed with colored glass.

Through the main auditorium there are two lines of columns which help to support the open-timbered roof. The interior columns are connected longitudinally with ornamented arcade arches, with ornamental sawed work

above. The caps of the columns are moulded and carved. The Sunday-school room in the rear has an open-timbered roof, made to correspond with the main roof. The construction of the roof and of all the interior trimmings is of yellow pine, stained and varnished.

The chancel arch is supported by two large round columns with ornamental caps and bases, and enriched with ornamental plaster-work. The main auditorium is lighted by double mullioned and transomed windows filled with opalescent glass. The pews and pulpit furniture are of ash, stained and varnished to correspond with the other woodwork. There are four aisles.

The church has a frontage of seventy-five on North Broadway and one hundred and thirty-five feet on Ashburton Avenue. The main auditorium of the building is sixty-three feet wide and seventy-six feet deep. The pulpit is located at the east end, with organ-loft and choir behind.

On the west end is a gallery capable of seating one hundred people. The seating capacity of the main auditorium is seven hundred. The main Sunday-school room, class, society, and infant-class rooms, and the pastor's study and library occupy the easterly end of the church, all spacious in size, well lighted and well ventilated.

The original plan, as stated by the architect of the church, has been carried out with a few alterations. Robert H. Robertson, of New York, was the architect. The Building Committee were J. E. Andrus, J. C. Havemeyer, S. F. Quick, C. R. Leffingwell, and John Sherwood. Never was an important enterprise in safer charge. With a patience and watchful care unsurpassed they kept their eye and hand upon the work until it was brought to a successful end.

While awaiting the completion of the chapel of the new church, the congregation, by invitation of the trustees and members of the Central Methodist Church, held their Sunday services with their congregation.

On the morning of the 23d of October, 1887, the congregation assembled for the first time in the chapel of their new church building. The services began by the singing of the 770th hymn, "I love thy kingdom, Lord." Rev. Dr.

Palmer, Presiding Elder, offered the dedicatory prayer, at the close of which the congregation joined him in the Lord's Prayer. Rev. Dr. George E. Strobridge, pastor of the church, then read the 84th Psalm.

After a few words of welcome to their new church home, addressed to the congregation by the pastor, Charles R. Leffingwell read a number of resolutions embodying their thanks to the trustees, members, and pastor of the Central Methodist Episcopal Church, with which they had the privilege of worshipping for more than fifteen months. These resolutions were unanimously adopted, and a certified copy directed to be sent to the Central Church.

Dr. Strobridge preached an able and eloquent discourse from these words: "I was glad when they said unto me, Let us go into the house of the Lord," Psa. 122:1, at the close of which $1,050 was contributed for the chapel.

In the evening Dr. Strobridge preached to a large congregation, from Mark 1:37: "All men seek for Thee."

While awaiting the completion of the main audience-room of this church the regular services were held in the chapel.

The new church was dedicated Sunday, September 9, 1888. Rev. John Miley, D. D., Rev. Dr. A. J. Palmer, and Bishop R. S. Foster took part in the morning service, the latter preaching the sermon from 1 Tim. 5:8: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel," at the close of which subscriptions were taken up amounting to more than $20,000, after which the doxology was sung, and Bishop Fitzgerald pronounced the benediction.

At the afternoon service Rev. William E. Ketcham presided, and short addresses were delivered by Rev. Dr. O. H. Tiffany, Rev. Dr. Palmer, Rev. Dr. R. M. Stratton, Rev. F. Hamlin, and Rev. Delos Lull.

The references of former pastors to preachers and members who have passed to the better land were exceedingly interesting and touching.

Bishop Fitzgerald preached the evening sermon from the text in Heb. 3:3: "For this man was counted worthy

of more glory than Moses." In the evening the church was crowded to overflowing. Rev. Dr. H. M. Baird offered prayer. Rev. Dr. Palmer read the Scriptures.

An address was delivered by John E. Andrus, the chairman of the Building Committee, which fairly electrified the large audience. He spoke in part as follows:

"This church was not completed as a poor man's church, neither was it completed as a rich man's church, but it was completed as the church of the people, erected in honor of the ever-living God. I would speak of the effort which has made this day's happiness possible, an effort put forth when darkness surrounded, and no ray of light was seen nor any word of cheer was heard to gladden and encourage. Then a man came, a man with no muscle to grow weary, no nerve to relax, and a heart that never felt faint in this noble work. When you and I were careless and indifferent this man with hand and foot and brain kept toiling on, knowing full well that a church would come. We, and people yet to come, would be ungrateful were we not to remember with lasting thankfulness the man who has done so much for us, so much for this church. Need I mention his name? You know it well, the Rev. Wm. E. Ketcham.

* * * * * *

"With those, and all others interested in the building of this church, I say, glad I am that we are at last assembled within its walls, glad that the voices of the workmen, the sound of the hammer, the trowel, and the saw, have died away in the stillness of the past. And in their stead we have already heard the voice of prayer and praise, the sound of the gospel, and sweet music falling pleasantly upon our ears. May I cherish the hope that they will continue to fall on willing ears of a happy, contented, and united people occupying these pews on and on through many a far, far distant Sabbath day that you and I shall not live to see!"

After which the dedicatory service took place, conducted by Bishop R. S. Foster, D. D., LL. D. The services were closed by the singing of a hymn and benediction.

It will not be invidious to others who did what they

could, and did a great deal, to say that the church was largely the gift of two laymen, Mr. John E. Andrus and Mr. John C. Havemeyer, the former giving one-third of the entire cost of the buildings. The gifts of the people on the day of dedication were $28,000, entirely freeing the property from debt.

The new church cost (exclusive of the ground) $60,000. A large and handsome crayon portrait of Rev. William E. Ketcham, the gift of the congregation, was placed in the vestibule of the church on the day of the dedication.

The financial statement of Charles R. Leffingwell, Secretary and Treasurer, for the first year in the new church was as follows: Payments, $5,284 81; receipts, $5,284 81. The church raised also eleven hundred dollars for benevolent purposes.

The pastors of the First Methodist Church of Yonkers and their terms of service have been; 1828, Rev. E. Hibbard; 1829–30, Rev. R. Seaman; 1831–32, Rev. E. Hibbard; 1833–34, Rev. E. Smith; 1835, Rev. T. Evans; 1836–37, Revs. E. Oldron and J. D. Bangs; 1838, Rev. J. Davies; 1839, Rev. H. Hatfield; 1840, Rev. Thomas Burch; 1841, Rev. D. I. Wright; 1842–43, Rev. John A. Selleck; 1844–45, Rev. J. C. Green; 1846–47, Rev. C. C. Keys; 1848–49, Rev. Salmon C. Perry; 1850–51, Rev. Paul R. Brown; 1852, Rev. P. L. Hoyt; 1853, Rev. P. L. Sanford; 1854, Rev. George Brown; 1855–56, Rev. J. B. Hagany; 1857–58, Rev. P. Ward; 1859–60, Rev. L. H. King, D. D.; 1861–62, Rev. Edwin R. Keyes; 1863–65, Rev. Joseph B. Wakeley; 1866, Rev. Lucius H. King, D. D.; 1867–69, Rev. Morris D. C. Crawford, D. D.; 1870–71, Rev. Francis Bottome, D. D.; 1872–74, Rev. R. M. Stratton, D. D.; 1875–77, Rev. Fletcher Hamlin; 1878–79, Rev. Lucius H. King, D. D.; 1880–82, Rev. De Los Lull; 1883–86, Rev. William E. Ketcham; 1886, Rev. Abraham J. Palmer, D. D.; 1887 to April, 1890, Rev. George E. Strobridge, D. D.

Rev. Dr. Strobridge's pastorate of the church was marked with success. He did much to build up the spiritual and material interests of the church. He preached constantly the great doctrines and awakening truths of the Bible with earnestness and effectiveness.

The number added to the membership of the church during his pastorate was one hundred and seventy-nine. He was succeeded by Rev. William E. Ketcham, April, 1890, who attended to the pastoral work of the charge until the coming of the Rev. Edwin A. Schell, October 19, 1890. The pulpit was supplied meanwhile by several eminent preachers of the denomination, among them Bishop Andrews and Dr. Upham.

Rev. Edwin A. Schell was born at Logansport, Ind. Early in his boyhood his parents moved to Chicago. He is now in the thirtieth year of his age. He graduated at the Northwestern University, and also at Garrett Biblical Institute. During his attendance at school he organized the Methodist Episcopal Church at Hammond. A church was erected, and became a strong charge. At the time of his admission to the Northwest Indiana Conference he was sent to South Bend, and with that charge he was connected for over four years. During that time he carried on and completed a post-graduate course of study in De Pauw University, receiving the degree of Doctor of Philosophy (Ph. D.) He took the Kirk prize of $100 in oratory while in college. An oration of his, on "The Victorian Age," was printed in the volume entitled "A Decade of Oratory," issued by the University Press Company, Evanston, Ill. He declined the presidency of a Western college last year. Rev. Dr. Schell preached his first sermon as pastor of the First Methodist Church on Sunday, October 19, 1890.

Regarding Rev. Dr. Schell, the "South Bend (Ind.) Daily Tribune" says: "No minister ever came to South Bend so perfect a stranger and made so many friends as Mr. Schell. His personality has made him very popular as a man and citizen, while his popularity in the pulpit comes from his originality in the presentation of religious matters, his address, and his eloquence. Indiana has few pulpit orators that can equal Mr. Schell. As a preacher to children his 'little sermons' to them as a prelude to the regular church service will be greatly missed."

Up to this writing (June 1, 1891) fifty-eight have been received into the church during his pastorate.

The present officers of the church are:

Presiding Elder, Rev. Abraham J. Palmer, D. D.

Pastor, Rev. Edwin A. Schell, Ph. D.

Local Elder, Rev. D. T. Macfarlan.

Trustees, J. C. Havemeyer, J. E. Andrus, S. F. Quick, C. R. Leffingwell, J. B. Odell, John W. Oliver, B. S. Washburn, Wm. M. Williams, S. T. Bell.

Stewards, John Embree, A. Austin, Frank Connelly, C. R. Leffingwell, J. F. Vincent, Frank Wheeler, J. W. Oliver, W. F. Washburn, Franklin Ames, E. M. Yerks, Jr., J. A. M'Lachlin, Seymour Van Voorst.

Sunday-school Superintendent, E. M. Yerks, Jr.

Class Leaders, A. Austin, Th. Billings, H. N. Palmatier, Theo. Terrell.

The present membership—May, 1891—of the church is 380. Full members 360, probationers 20.

The Ladies' Aid Society of the church was organized in January, 1884. Officers, 1890, Mrs. John W. Oliver, President; Miss Marguerite Fones, Secretary; and Mrs. Frank E. Wheeler, Treasurer.

The Woman's Foreign and Woman's Home Missionary Societies were organized November, 1888.

Officers of the Foreign Society, 1891: Miss Helen S. Macfarlan, President; Mrs. E. C. Paton, Secretary; Miss Bertha Steele, Corresponding Secretary; Mrs. D. T. Macfarlan, Treasurer.

Officers of Home Society, 1891: Mrs. E. A. Schell, President; Mrs. J. W. Goodale, Secretary; Mrs. F. Keppel, Treasurer.

The present organist and director of the quartette choir is William H. Hoppock; Mrs. Charles D. Wyman, soprano; Miss Clara Lee Mott, alto; F. E. Hubbel, tenor; John K. Myers, bass.

The present organ was presented to the church in September, 1888, by Mrs. William F. Cochran.

The present pulpit Bible and hymn-book were presented by Mrs. S. F. Quick, July, 1888.

The old church clock is placed in the chapel. George Senior has been sexton of the First Methodist Church for over twenty years. The ushers are Frank E. Wheeler, S. T. Bell, Edwin A. Oliver, and A. Austin.

The sacrament of the Lord's Supper is celebrated in this church the first Sunday morning in each alternate month.

The 92d annual session of the New York Conference was held in this church, April 1–8, 1891. Bishop Fitzgerald presided. The Conference was hospitably entertained by the citizens of the community irrespective of denomination, and on the adjournment of the session, resolutions of the most complimentary character to the church and community were adopted.

THE SUNDAY-SCHOOL.

In the old country schoolhouse where the first services of the church were held, the first Methodist Sunday-school of Yonkers was founded in the year 1826.

The late Searing Howell, of Yonkers, was one of the pupils who attended this Sunday-school when it was held in the little schoolhouse, and his family relate the incident that when a very little fellow he fell asleep during meeting-time, and of his being aroused by the sonorous tones of the Methodist preacher, very much scared as he fell from the high wooden bench to the floor, which youthful episode was never effaced from his memory. This incident, so well remembered, fixes the date of the organization of the school as above stated.

The first church edifice was erected in 1828. Into this building the Sunday-school entered in the autumn of 1828.

The next date in the early history of this Sunday-school was in the year 1831. At that time Abby J. Odell (now the widow of the late Charles Belknap) and her sister, Sarah Odell (now the widow of Searing Howell), were pupils in the Sunday-school held in the old white meeting-house at half-past one o'clock in the afternoon. Subsequently they, with their sister, became teachers in the school.

The superintendent at that time was Frederic Shonnard. The teachers, so far as can be ascertained, were Miss Alice S. Brown, Miss Charity Brown, Miss Rockwell, Miss Harriet Rockwell, Mrs. Pemberton, James D. Brown, Frederick Brown, and Mr. and Mrs. Frederic Shonnard.

The school then numbered between twenty-five and thirty-five children. The infant class of five was taught by Miss Abby J. Odell. She taught them their A, B, C's from the Bible, and they recited their Bible verses which they had committed to memory and which had been taught to them by their parents at home, and a question from the Church Catechism. A hymn or two was sung from the church hymn-book and the little class was dismissed to attend the afternoon church service, which was held after the dismission of the school, at three o'clock. Such were the exercises and methods of teaching the little primitive infant class. There were no illustrated lesson charts, no attractive picture papers, no reward cards for punctual attendance, perfect lessons, and good deportment; but with the well-earned commendation and parting words from their young teacher "that they had been good children and said their Bible verses and Catechism nicely," they bade her good-by until next Sunday.

As the early records of this church and Sunday-school have been unfortunately lost, the later and following history of the school is obtained from the quarterly reports of the Sunday-school presented by the pastors of the church to the Methodist Conference.

In the reports required by the Methodist Episcopal Church relative to the condition of their churches and Sunday-schools occurs the following question:

"Is there a written report from the pastor of the number, state, and average attendance of the Sunday-school and Bible classes, and the extent to which he has preached to the children and catechised them?"

In many of the reports presented by the former pastors of this church to the Quarterly Conference we find that this question is answered briefly thus: "In part," or simply in the affirmative.

The following extracts, taken by permission from the Quarterly Record Book of this church, show the condition and growth of the church at different periods and under different pastors of the church.

The first record of the Sunday-school contained in the "Quarterly Conference Record Book of the First Methodist

Church of Yonkers to the New York Conference" is the following:

From the first Conference report presented by the pastor in charge, Rev. M. D, C. Crawford, D. D., is the following, August 17, 1867: The Sabbath-school is in a flourishing condition. The school is organized into a Missionary Society auxiliary to the General Missionary Society of our church. Average attendance of scholars, 177.

Third quarterly report, November 16, 1867.—Average attendance, 170; officers and teachers, 36.

February 29, 1868, the pastor reports to the Quarterly Conference: We have been and are hoping and praying for the conversion of the children, though as yet there are no clear indications of this great mercy. The school numbers children on record, 264; average attendance, 168; officers and teachers, 33; contributions to Sunday-school Union, $75; to Tract Society, $25; to Bible Society, $25.

October 3, 1868.—Pastor reports to Conference: Average attendance of scholars, 126; of teachers, 20. During the summer and until now the attendance has been smaller than formerly and the school has suffered for lack of faithful teachers. The Church Catechism has just been introduced into the school.

The Sunday-school continued to increase in numbers so that the basement of the church was not large enough to accommodate the scholars, and it was removed to the audience-room of the church in the autumn of 1868, which,with the gallery,it continued to occupy till June 6, 1886.

March 27, 1869.—The Sabbath-school is prosperous and well conducted. Within a few weeks three of the interesting children of our infant class—Wilbur F. Lawrence, Fanny Quick, and Herbert Strickland—have been removed from the care of their loving parents to the fold of the Good Shepherd. The general condition of the school is encouraging. It has pleased God to refresh our church and Sunday-school, and some have been added to the church from the Sunday-school who give promise of great usefulness.

In the year 1869 the superintendent of the Sunday-school was John W. Oliver, now editor of "The Yonkers

Statesman," who was formerly the superintendent for a number of years of the Sunday-school of the Trinity Methodist Church in New York city. Mr. Oliver gave his time and means freely to advance its interest. The pastor's family—his daughter and three sons—were among the officers and teachers of the school, and not a little of the prosperity of the school was due to their energy and faithfulness. The social condition of the school at that time was very pleasant.

At their anniversary, which was held at Radford Hall, Getty Square, on Friday evening, December 17, 1869, an admission fee was charged.

The exercises began by singing "Life's Rosy Morn" by the school, and the opening prayer was offered by the pastor, Rev. Dr. Crawford. Recitations, dialogues, solos, and duets by members of the school followed.

An address was delivered by Master Frank Simpson, entitled "Our Sunday-school Family," which was written by one of the officers of the school. In this address a rhyming description of the teachers was given.

One of the recitations, entitled "Every Drop Helps," by Marian C. Burgess, was very pleasing. Another, "People will Talk," by Hattie G. Post, was encored. A duet, "Angel Voices," was sweetly sung by Jules Coffin and Emma L. Oliver, daughter of the superintendent.

The recitation, "One Thing at a Time," by Kitty Lawrence, and the dialogue, "I Want to Know the Reason," by Lucy Quick and Mary A. Smith, were well recited.

The hymn "We are Coming" was beautifully sung by the school, after which a dialogue, "That Reminds Me of a Little Story," was given by James Paul, Ethelbert Embree, Matthew M. Johnston, Rufus P. Livermore, Thomas C. Oakley, and Edwin A. Oliver.

The closing hymn was "The Friend Near and Dear." The exercises throughout were interesting and entertaining.

The children were led in singing on this occasion by the Rev. Daniel T. Macfarlan, who for a number of years had charge of the singing of this school and always took a special delight and pains in training the children. He

will always be remembered as the sweet singer of the school.

There are only two persons connected with the school at this time who were then in it—Mrs. John Stelwagon (now Mrs. George Burgess), who was the female superintendent of the school then, and James B. Odell, who was its treasurer.

Mrs. George Burgess has been connected with the school since the year 1854, and has been actively engaged in it, either as a teacher or officially, with the exception of a few years intervening between the date of her entrance to the present date, 1888. She is now assistant librarian, and as a Sunday-school worker is second on the "Roll of Honor" among the Sunday-school workers of Yonkers.

The Christmas festival of 1869 is recalled as being an especially delightful occasion. In arranging for the festival, the officers and teachers of the school desired to present their honored pastor, Rev. Dr. M. D, C. Crawford, with some kindly token of recognition. After discussion it was concluded that the present should be $100 in greenbacks. Supervisor Jacob Read, in behalf of the members of the church, presented the gift, and the novel way in which the presentation was made will always be remembered by those who witnessed it.

The report of the school under the pastorate of Rev. Frank Bottome, D. D., presented to Conference June 18, 1870, is as follows:

On entering my new charge I found a very carefully revised Church Register, which my excellent predecessor prepared with great circumspection and neatness. The Sabbath-school continues to prosper and remains much as per last report of my predecessor, but the basement of the church is deemed utterly unfit for the infant class.

November 26, 1870.—The Church Improvement Society, which was started a few months ago, has been a decided success. Our lack is most of all proper church and Sunday-school accommodations. We have not a single class-room, and our basement is the constant complaint of many, who declare that they cannot worship in it without

detriment to their health. Yet this is the room in which the infant class meets on the Sabbath.

A large and interesting young people's Bible-class is under the necessity of meeting in the choir gallery of the church and complains of the constant interruptions by the school in the open room below, while the exercises of the body of the school have frequently to be modified to accommodate the Bible-class.

June 21, 1873.—Dr. A. W. Lozier was appointed superintendent by the pastor.

The following is taken from a printed report of the school in the centennial year, April 1, 1876:

"This school is at present in a very flourishing condition and has during the past year made many additions to its ranks. Mr. S. C. Lusk, the superintendent, is an indefatigable worker and has the school in fine running order. Religious interest is manifested throughout the school and the best of order is maintained during the entire session. From among the smaller children there has been formed a band for religious exercises called 'The Dew-Drops.' This is in charge of Mrs. Chauncey Shaffer and Miss Harriet Seymour, and their meetings are held after the usual session of the school. On the third Sunday of each month are held mission exercises under the conductorship of Chauncey Shaffer, Esq. This school has four Bible-classes, the members of which take great interest in 'searching the Scriptures.' Following is the statistical exhibit of the school for the past year:

"Officers, 9; teachers, 26; scholars on register, 237; average attendance, 190; largest attendance, 250; number in infant class, 30; conversions, 27; volumes in library, 450; receipts from all sources, $420 68; expenditures, $409 33; donated to missionary cause, $150; donated to church debt, $100.

"The officers of this school are: S. C. Lusk, Superintendent; Van Buren Clark, Assistant Superintendent; J. Frank Hull, Treasurer; Charles W. Wheeler and J. Henry Townsend, Librarians; Mrs. M. Haviland Smith, Lady Superintendent; Miss Amanda P. Carr, Secretary. The teachers are: Mrs. Chauncey Shaffer, Mrs. Anna Burgess,

Mrs. James Waterloo, Mrs. George Thomas, Mrs. Seymour Van Vorst, Mrs. Tillie Smith, Miss Harriet Seymour, Miss Helen R. S. Macfarlan, Miss Ella McCord, Miss Mary Hughes, Miss Cora Mackrell, Miss Zelia Anderson, Miss Mary Dates, Miss Lizzie Walsh, Miss Christine Lewis, Miss Mary J. Haines, Miss Hattie Bennett, Miss Wordetia Light, Messrs. G. Herbert McCord, Alfred T. Serrell, Henry Bennett, Chauncey Shaffer, Hamlin and Van Buren Clark."

Report of pastor in charge, Rev. Dr. L. H. King, July 28, 1878: In the former report from Sabbath-school there were 197; now 221, showing an increase of 24.

July 19, 1879.—Have the rules respecting the instruction of the children been observed? Answer—"In part." Teachers, 29; scholars, 221; collected on Children's Day $10, and sent to the Board of Education.

Report to the Church Conference by Rev. Delos Lull, June 15, 1880:—I found the Sunday-school in the hands of earnest, devoted workers. The usual effect of removal of families and change of teachers is now upon it. Efforts will be made to gather to our school especially the children of our own congregation, some of whom are attendants of other schools. Number of scholars, 200.

November 15, 1880.—Sunday-school is in excellent condition under the skilful management of Brother C. V. Clark and his associates. There has been removed by death Mrs. Noble, an earnest and faithful teacher.

January 6, 1881.—The Sunday-school is in excellent condition. Number in infant class, 50; officers and teachers, 41; number of scholars, 200. I have preached twice to the children in the Conference year.

June 14, 1881.—A good proportion of the scholars in this school at this time are over fifteen years of age. I have preached to the children twice during the past quarter. The superintendent and associates are thorough in their work.

October 6, 1881.—The Sunday-school connected with this church has been unusually well attended for the season. Notwithstanding the summer and autumn heat and considerable disappointment felt by the children of this school occasioned by a failure of plans for a picnic excursion, there

has been no abatement of interest or decrease in numbers. It is my conviction that our school should be maintained without depending on external and sensational methods.

Dr. Edgar M. Hermance taught a large Bible-class numbering thirty young men and women. This class met for five years from 1880 to 1885 in the west wing of the church, which at one time was occupied by the organ and choir. Many of the pupils of that class are now heads of families and recall with grateful appreciation his faithful and practical instruction.

The report of the pastor, Rev. William E. Ketcham, to the Quarterly Conference, May 30, 1883, says: We have one Sunday-school. It is in charge of an able superintendent and is doing faithful work. It has a worthy record and is capable of great efficiency. The average attendance is about 230. I have given five-minute sermons to the children nearly every Sabbath since, among this people. Some of the children have been received to full communion of the church.

February 15, 1884.—Our Sunday-school is an arm of great strength to this church. Its work is going forward grandly. Those engaged in this department are among our most devoted and earnest members. Much money is raised for missionary purposes by our Sunday-school missionary society. The average attendance is 240. More room is required by the Sunday-school than is possible to furnish in the old church. I think our Sunday-school could be relied upon to assist in any movement looking towards more and ample quarters.

July 10, 1884.—Amid the competition of several schools in this city we stand at great disadvantage. The very attractive Sabbath-school rooms of no less than five different churches—within a stone's throw of ours—have very potent influence to make drafts upon our own. The children are easily captivated by the neat, tidy, and winning features of the room in which they study and worship. The illuminated maps, the brilliant mottoes, ample library rooms, the attractive parlors, so well and tastefully furnished, are magnets of no ordinary power to draw the children thereto.

Our sixty infant-class children assemble from Sabbath to

Sabbath and are compelled to occupy the dingy basement, where a mixture of stovepipe and furnaces greets their eyes. These children offer no indifferent plea for better accommodations. We find our school ardent with love to missions, and to their honor, be it said they raise from $20 to $30 per month for six months of the year for our General Missionary Society.

A conviction at present prevails that the school would be justified, in view of the home needs, to launch itself upon the work of gathering funds for our new church and for the time being give less to the General Missionary Society. It is worthy of note that with heartiness the school celebrated Children's Day, June 8, and received benefit and instruction by the addresses of Brothers Andrew E. Leffingwell and Myron T. Scudder. A collection from the children for the fund of the Board of Education amounted to $66.

The Methodist Catechism is knocking at the door of our school, and we speak for it an early welcome.

March 13, 1885.—Our Sunday-school has maintained a very excellent and marked degree of prosperity during the Conference year just closing. The officers have been faithful and have given much time and attention to the work of the school. The teachers have shown diligence and interest in their work.

Our infant class is large and promising, although compelled to hold its session in our unpromising lecture-room, where no maps, etc., are to be found, so needful to aid in study and to compete with neighboring schools. New and valuable accessions have been secured during the year.

The missionary interest of our school increases and missionary days are occasions of real delight. Contributions are taken monthly with the explicit understanding that for six months of the year the offerings are for the General Missionary Society, and for the remaining six months of the year for the running expenses of the school. The plan works well.

We are inclined to the thought, which is becoming a conviction, that the Sunday-school may be made an all-important factor in aiding the new church enterprise, which it is expected will be launched soon with the most flattering

prospect of success. The only regret we cherish in surveying the secular work of the school is the failure to hold with regularity, every month, a teachers' meeting for the transaction of the many items of business needful for the higher success of their Sabbath-school work.

We have no classes formed for religious instruction other than the Sabbath classes. Number of scholars in school, 240; teachers and officers, 59; scholars over fifteen years of age, 140; infant class, 60.

June 19, 1885.—The school maintains its accustomed vigor and promises well for the future. A new departure is giving additional attention to the monthly teachers' meeting. To reason and plan for the highest good of the school augurs well for new interest during the year. An effort is now being made to introduce the much neglected catechism into the school.

The Children's Day exercises were attractive and rendered very popular. The school assembled in the evening and sang with remarkable power. Two addresses were made, one by Brother C. R. Leffingwell, of our own church, and the other by W. W. Law, of the First Presbyterian Church of Yonkers. The addresses and singing, as well as the tasteful and abundant floral display, merited and received very hearty appreciation.

The old story of limited accommodation for the school need not be repeated, but a better church for such purposes is soon to be reached. There are in the records of the Sunday-school many items which indicate a deep interest in the new church enterprise.

In the spring of 1879 Messrs. Bloomer & Co. opened a shirt manufactory and laundry in the building now owned by the Yonkers Railroad Company, corner Main Street and Buena Vista Avenue. They brought with them a number of Chinamen to assist in their work. An effort was made by two teachers of the Westminster Sunday-school to bring the Chinese into that school, which was partially successful; but their final preference was given to the Methodist Sunday-school, and to this school is accorded the honor of taking the lead in the noble work of giving the gospel to the Chinese who have come to our shores.

Rooms were hired by these Chinamen in Mr. Bloomer's building, and it soon became known as the "Chinese headquarters" in Yonkers. Here they slept and ate their meals and spent their evenings in playing cards and in other amusements. Their Sundays were spent very much in the way they had been accustomed in their native land. They had their idols with all the paraphernalia of heathen worship, and so far as they were able they were true and devout heathen worshippers.

A young boy, a clerk in one of the stores in the city, was sent on errands by his employers to the proprietor of the factory. While waiting to be attended to he talked with these Chinamen about their work and became very much interested in them. This interest was reciprocated, and one day he asked one of them if he would like to go to Sunday-school, and said, "My father has a class in Sunday-school. Would you like to come to it?"

The Chinaman replied eagerly, "Yesee, velly muchee."

George went home and said, "Father, will you take a Chinaman in your class next Sunday?" His father consented. The next Sunday George, accompanied by his father, went down to the Chinese headquarters to show the Chinaman the way to school and to protect him from the attacks of the street Arabs who persecuted him.

This custom was kept up for several Sundays, until the new scholar was able to come alone unaccompanied by his bodyguard. Then the new scholar, Fred Coon, brought one of his associates, Lew To Gow by name. These two became inseparable companions, and could often be seen, with their little primers under their arms, wending their way to the Sunday-school.

But these two youthful Chinamen were not without their trials in their new enterprise. More than once they were accosted by rude boys, who stood on the street corners and shouted out as they passed, "Halloa, heathen Chinee, how much will you take for your pigtail?" Once a dead rat was thrown in their way with a rude remark. But they passed on with a calm dignity as though they heard them not.

The next Sunday they were accompanied by a third,

Fred Coon acting as their interpreter. November 2d of the same year their number increased to seven, and the next Sunday to twelve.

At that time Mr. Terrell had rather an unruly class of boys. Thinking that perhaps another person could manage and instruct them better than he, Mr. Terrell gave up his class and turned his attention to the twelve Chinamen, who were always attentive, obedient, and very respectful in their conduct. It was truly a turning to the Gentiles.

Mr. Terrell found that he had more scholars than he could attend to and was very much perplexed to know what to do. They were, as he said, like an "elephant on his hands." They were so earnest and eager for instruction, and knew so little of the English language, it seemed a necessity that each one should have a teacher.

An appeal was made to the superintendent, Mr. V. B. Clark, and it was partially successful. Yet more teachers were needed and a second appeal was made, when Miss Carrie W. Rehorn, now a teacher in the girls' department of the High School in Yonkers, responded and brought with her several of her associate teachers. Then the work began in earnest, and the gallery in the old church was set apart for their use and was called the Chinese department of the school.

A few weeks afterwards a gentleman from Boston addressed the school, after which he spoke with Mr. Terrell about his work. Mr. Terrell told him of his perplexities and difficulties, and of his desire that the work might be carried on more successfully. This gentleman directed him to a lady who was a member of Rev. Dr. Howard Crosby's Church in New York, and who had been for several years a very successful teacher among the Chinese and had an evening school in White Street, New York. He thought she could solve his difficulties for him and give him many useful and helpful hints about the work.

Mr. Terrell visited Miss Goodrich's school several times and obtained much benefit from her methods of teaching. Miss Goodrich passed from earth to heaven a few years ago, leaving a bright and enduring record of her work. By Miss Goodrich's advice Mr. Terrell bought Chi-

nese primers and Testaments from the American Tract Society, New York, and found them very useful in his work.

Lew To Gow's instructor was Mrs. John P. Ostrander, who labored faithfully and prayerfully for his conversion, and under her careful instruction he became a Christian. A few years ago he died a happy Christian death in San Francisco, where he had gone hoping to regain his health. Another one of his class, Haw Ling, was baptized into the fellowship of the Baptist Church in North Adams, Mass., and became a useful member of that Society. Fred Coon, Chumbag Ham Dock, Ching Tong Goung, Ching Gow Goung, and Lau Jone became communicants of the First Methodist Church.

"February 4, 1880, the Chinese celebrated their New Year on Monday. It was a very joyous occasion and the festivities lasted for several days. Many of the Sunday-school teachers and their friends were present, and the affair wound up with a firing off of 50,000 fire-crackers, which had been imported for this purpose."

In June, 1881, their beloved superintendent, Theodore Terrell, left the city, as his business called him elsewhere. For a time Fred Coon acted in this capacity, and then Mrs. Catherine B. Sing (widow of the late Rev. Charles Sing), took charge of them. She has a deep interest in them and has kept up a correspondence with many of them who have left Yonkers. She has received many interesting letters from them, full of touching words and thankful acknowledgment for her untiring efforts in their behalf.

The Chinese have always been very grateful for what has been done for them, and show their appreciation by beautiful gifts to their teachers. They are also very benevolent and not unfrequently are the banner class, their monthly contributions being the largest in the school. One year they contributed $65 for missionary purposes, and once a larger sum.

In the Methodist Church Conference of New York there is but one other school that has a Chinese department connected with it. In regard to the results of their religious instruction received in the Yonkers school the following letter testifies:

"YONKERS, N. Y., Oct. 6, 1884.

"MR. THEODORE TERRELL—Dear Sir: I will write you a few lines and let you know I intend started for China on the 27th of this month. I thought I come over see you, and all the other friends what I know them from Yonkers, and bid them good-by before I gone back to China, but instead I write this letter. I hope I see you again when I come back, and will tell you how glad I am in America, and how thankful to our Saviour Jesus, who bids you and all the dear Yonkers friends to help the heathen Chinese into His righteous ways from darkness.

"When I reach China I will not go back to worship idols any more, but I shall showly tell all my friends in China about the Mighty Father in Heaven who gave his only-begotten Son, our Saviour Jesus, to redeem the world from our sins and that whosoever believe in Him 'should not perish but have everlasting life.'

"I also bring my teachers' and friends' photographs and show it to them and tell them what kind of people I know in America, that teach us the right ways like brothers or sisters. Dear brother, pray for us all. May the Lord hear your prayers and answer to them. I will close my letter and go up to Miss C. W. Rehorn's house for my lesson.

"My dear brother, give my kind regards to all my friends what I know,

"Your friend,

"*** ****."

Rev. Mr. Ketcham in his report to the New York Conference says: "The Chinese department connected with this school is somewhat novel, but useful as an educational power."

Again in his report of June 19, 1885, he says: "The Chinese department is still an important feature in our school. We have, ranging from fifteen to twenty Chinamen, careful and earnest students, under the direction of Mrs. Catherine B. Sing and a band of faithful teachers. Recently another of that class, with sincere desire to accept Christian faith and teaching, after a critical examination touching the leading doctrines of Christianity, abandoned

for ever his former faith in idols and accepted Christianity and was received by baptism into our fold. The event will ever be remembered by those who were witnesses of it. Mrs. Sing stood with our brother from the far East as he took the vows of God upon him and accepted the name of a distinguished layman, and was baptized in the faith of the Lord Jesus."

The names of the pupils in the Chinese department in 1887 were as follows: Fred Coon, Ching Goon, Lee Dick, Chung Jan, Chung Tong, Lau Poo, B. Chung, Chung Wong, Chung Song, Chung Jang, Chung Yon, Lau H. Jone, Lee Wing, Chung On, Ah Ching, Yon H. Quong, Yong Gine, Yot Sing, and Chung Hing.

The teachers in the Chinese department were: Mrs. Catherine B. Sing, Superintendent; Theodore Terrell, Mrs. Terrell, Miss Eva Mackrell, Miss Rehorn, Mrs. Owen Van Winkle, Miss McMahon, Miss Pagan, Mrs. Yerks, Miss Nettie Brown, Miss C. B. Cronk, Miss Mary Delamater, Miss Campbell, Miss I. Vincent, Mrs. Müller, Miss Harriet Seymour, Mrs. Ames, Mrs. Fowler, Miss Stella Pearsall, and Miss Susie Pearsall.

The department meets in the northwest class-room, over the room occupied by the primary department. It is attractively furnished with small square tables, with pretty covers of various designs, and a Mason and Hamlin organ. Scripture mottoes, Chinese banners, and other foreign ornamentations adorn the walls. Mrs. C. B. Sing continues the faithful and zealous superintendent, who with her efficient corps of teachers are earnest and devoted in their efforts in teaching their pupils the way of life.

The department numbers twenty-two pupils. The present teachers, April, 1890, are Mrs. Catherine Andrews, Mrs. John H. Brown, Mrs. Elizabeth Steele, Mrs. Ames, Mrs. Van Winkle, Mrs. Alex. O. Kirkwood, Mrs. Lucy Wheeler, Mrs. Minnie Hogel, Miss C. Cronk, Miss Edith Pagan, Miss Ella Quick, Miss Mary Delamater, Miss Blakemore, Miss Libbie Smith, Miss Mary McMahon, Miss Emma Smith, Mr. Robert O. Kirkwood, Allan S. Kirkwood, Miss Harriet Seymour, and Jennie O. Kirkwood.

The last session of the Sunday-school in the old church

building was held at two o'clock in the afternoon, the interesting feature of this occasion being the bringing in of the Sunday-school barrels which contained the contributions to the building fund of the new church, earned by the children and collected from others towards this object.

These little barrels were about three inches in height and were numbered, the number corresponding to each scholar's name. They bore this inscription: "Sunday-school Offering for our New Church. First Methodist Episcopal, Yonkers, N. Y."

After the opening exercises of the school the barrels were collected in a large basket and carried into the parsonage adjoining the church. The secretary, Mr. F. H. Connolly, assisted by Mr. Seymour Van Vorst and one of the teachers of the school, opened the barrels and counted their contents, which consisted of coppers, dimes, and dollars. The amounts in the barrels ranged from fifty cents to twelve dollars.

In one of these tiny barrels, collected from the Chinese department, was found a copper coin, the value of which was equal to one cent of U. S. money. This coin was purchased by a member of the school for twenty-five cents as a memento of the occasion. After the amount had been ascertained—which was $450—it was carried into the school and put into the hands of the pastor, Rev. W. E. Ketcham, who congratulated the children on the successful result of their efforts, which he had suggested to them, and the joy and enthusiasm were participated in by all. It was truly a jubilee day.

The following Sunday, June 14, 1886, the school assembled in the old Sunday-school room of the First Presbyterian Church, which had been kindly tendered to them by the Board of Trustees of that church until their new chapel was ready for occupancy.

The school continued to meet there until they entered their new chapel in the fall of 1887. Although there were some disadvantages and inconveniences occasioned by their removal from their own church home, and the summer season of that year was peculiarly trying, yet there was no diminution in its numbers nor flagging of interest.

This was in no small degree owing to the faithful and punctual attendance of both officers and teachers. And thus the school was brought successfully through this critical period of its history. The fifteen months which the school spent under the sheltering roof of the First Presbyterian Church are filled with pleasant memories.

The chapel adjoining their new church edifice being completed, the Sunday-school held their first session there October 23, 1887.

The exercises of the Sunday-school began at 2:30 o'clock with the reading of a selection of Scripture by Abram Austin, the superintendent, followed by a responsive reading of the lesson for the day, which was from the Gospel of St. Matthew, 9:18–21. The school then united in singing, with heart and soul, the hymn entitled "Bringing in the Sheaves," which hymn is a great favorite with the members of the Chinese department of the school. The pastor of the church, Rev. Dr. Strobridge, then led them in a tender, earnest prayer, full of thanksgiving and petitions for a present blessing to rest upon all assembled, and for a continuance of the blessing upon the future work of the school. The hymn "The Water of Life," from the school hymn-book, the "Gem of Gems," was then sung. The singing was led by Frederick Hubbell, and Winfield S. Soeteman presided at the organ. The school sustained their reputation for good singing in this hymn as in all those sung on this occasion.

Then the lesson of the day was taken up, at the close of which the school was called to order, which took just one minute and a half, by the superintendent's watch, as was announced. At the request of the superintendent the scholars recited in concert the memory texts of the lesson. This was followed by the recitation of the golden text, which was beautifully and distinctly given by the little ones.

Dr. Strobridge then suggested that a vote of thanks be given to the Sunday-school of the First Presbyterian Church of this city for the use of the room in their church building, which they had occupied for the past fifteen months free of charge. This suggestion was responded

to with a unanimous and hearty ay from the members of the school.

He also stated that this vote of thanks was from the Sunday-school children to the Sunday-school of the First Presbyterian Church and a written vote of thanks would be sent by the teachers and officers of this school, to be given at the next monthly teachers' meeting.

In concluding his address Dr. Strobridge said:

"Now what of the future of this school? What are we going to do with these new opportunities, these rich and grand privileges, and this beautiful Sunday-school room? Let us begin the work of the school with a boom. And how shall we boom this school? First fill it with new scholars. How shall we do that? Let us begin in this way, on the one boy and one girl plan—that is, each boy and each girl promise this: 'I will bring one new pupil into this school next Sunday.' Let each one present endeavor to do this.

"And, secondly, let us begin a new dispensation, a new economy. But these are theological terms. Let us say instead a new beginning, and you will all understand. And this second boom is to make a new beginning in the matter of preparing the lesson. Let all study the lesson, and not depend upon the teachers to make the lesson interesting to you. Do your part to make it so.

"Now for a motto for this new room for you to think about all the year and in the coming years: 'According to your faith be it unto you,' which is in substance this: If you do a thing, believe in it and you will strive for it. All hail then and welcome to you all in this beautiful new room. Pray and work for the prosperity of this school."

The superintendent followed in a few brief remarks, fully indorsing all that the pastor had said, and concluding with, "Now let us try to show our faith by our works."

The school then arose and repeated the Apostles' Creed in concert, the closing hymn, "The New Song," was sung, and they were dismissed with the benediction by Dr. Strobridge. Thus ended the exercises of the school on the first day in their new schoolroom. It was a day long to be remembered with pleasurable emotions.

The audience-room of this new chapel is very attractive. The walls are of terra cotta tint and the ceiling a beautiful soft tint of green. The windows are of opalescent glass and the woodwork of finely finished maple.

The seating capacity of the audience-room is three hundred, which does not include the class-room at the south end, nor the two Bible-class rooms at the northwest end. There are two other class-rooms above these. The library room, on the right of the audience-room, is pleasant, and has all the appointments necessary for conducting the work of the school.

It was a merry company which assembled at the Christmas celebration of the Sunday-school of the First Methodist Church, held in the First Presbyterian Church, December, 1886. There were two Christmas-trees, and every child received a book, a box of candy, and an orange.

Superintendent A. Austin presided, and received a special present of a set of the People's Cyclopædia from the teachers of the school. Miss M. Hodges directed the music.

Abram Austin was elected superintendent in January, 1886. His natural and marked executive ability and indefatigable perseverance were exhibited in his management of the school, and under his superintendency it increased in numbers and prosperity. He introduced the system of rewards—a reward being given to the scholar who had been punctual and faithful in his attendance and perfect in the commital of the school lesson and Scripture verses during the year.

The reward was either a beautiful and well-bound copy of the Bible, a Methodist hymn-book, or any other book which the scholar might choose, provided the price did not exceed a certain sum. This system proved a success.

The school held their Christmas celebration of 1887 in the chapel of their new church on Monday evening, December 26. Rev. Charles E. Allison, pastor of the Dayspring Church, interested the children with one of his characteristic and entertaining talks. Their pastor, Rev. Dr. Strobridge, also spoke a few words to them, after which came the distribution of the Christmas gifts, which con-

sisted of books for the older members of the school; and cornucopias of candy, oranges, and attractive picture books from a beautiful Christmas-tree were given to the children in the Primary Department. A beautifully illustrated book entitled "The Story of the Bible" was given to each member of the Chinese department by their superintendent, Mrs. Catherine B. Sing. The Christmas carols entitled "We Hail Thee Once Again," "The Coming of the King," and the "Music of the Christmas Bells," sung by the school, added to the interest of the occasion.

During the fall of 1889 George D. Mackay, the President of the Young Men's Christian Association of Yonkers, delivered a series of "Pictorial Bible Readings." He was assisted by Rev. John Kershaw, the pastor of a Brooklyn Mission Church, who operated the stereopticon and assisted in the prayer and inquiry meeting always held after the close of the readings.

The subjects of the illustrations were Bible naratives in the life of Christ. The pictures exhibited were procured at no small expense by Mr. Mackay, and were from some of the greatest paintings of ancient and modern times. There were two views of "Christ entering Jerusalem," by Selous and Dubufe, "The Widow's Mite," by Barrias, "The Rich Young Ruler," by Lejeune, "Christ Healing the Sick in the Temple," by Benjamin West. Other views were: "The Raising of Lazarus," "Healing the Woman with the Infirmity," "Christ Eating with the Publicans," and the "Restoring of Sight to Bartimæus," Durand's marvellous picture of the secret watch of the procession of Christ on his way to Calvary, Munkacsy's "Christ Before Pilate," Ruben's "Descent from the Cross." Plockhort's "Rabboni" was truly a heavenly vision, and one seemed to be entranced and enchained with the surprised and enraptured Mary.

Robert's "To Emmaus" was a powerful representation of a scene that the imagination might scarcely venture to picture, much less the hand presume to portray.

There were five pictures by the fertile and expressive pencil of Bida—"The Women Bringing the Spices," "Mary Coming to the Tomb," "Jesus and the Ten," "Have Ye

Any Meat?" and Peter springing into the water and swimming ashore.

Thompson's "Easter Dawn" floated into the vision to stay and inspire. The affecting picture of "Thomas Convinced" was admirably reproduced, and Gleyre's "Ascension" outshone the original copy. This scene closed the instructive and profitable exhibition of Bible pictures.

At the close of each lecture there was thrown upon the screen the words of Matthew 32 : 33, emphasizing the lesson therein contained, and followed with the pledge: "I acknowledge that I am a sinner. I believe that Jesus Christ came into the world to save sinners. I accept Jesus Christ as my Saviour and Master. And I ask the Lord's people to pray with me that I may be kept faithful." Small slips were printed with this pledge and rules for beginners in Christian life on them, together with passages showing the authority for both pledge and rules, and at the end of each lecture, signatures to the pledges were requested. This course of Bible-readings resulted in forty-four accessions to the membership of this and other churches in Yonkers. The course was also delivered at the Immanuel Mission Chapel of the First Presbyterian Church of Yonkers with good results.

The Christmas Festival of 1889 was held in the chapel. W. H. Hoppock, the church organist, gave some brilliant music before the exercises began, and he also accompanied the school upon the instrument. Charles R. Leffingwell, the superintendent, conducted the exercises.

George D. Mackay made a very pleasing address, during which he related a Christmas legend; and Rev. Dr. Strobridge had some happy words to say, and said them happily. Each scholar was made the recipient of a handsome book and a basket of delicacies. Superintendent Leffingwell received a large and beautiful book from the school: and Assistant Superintendent Theodore Terrell became the owner of a very handsome volume, the gift of his superior officer. Elijah M. Yerks was honored publicly by his large Bible-class, and there were other presentations, of a quiet order, between the teachers and their classes.

A teachers' meeting is held monthly for the purpose of

consultation in regard to plans and methods used and required for carrying forward the work of the school, the presentation of reports of work done during the month, and for the transaction of any other business relative to the school. These meetings are well attended and successful in their results.

The school is self-supporting and contributes to the missionary fund of the church about $150 annually. Monthly missionary meetings are held, and to the class which contributes the largest amount the Sunday-school missionary banner is given, to be kept for a month or a longer period, provided the contributions of said class are the largest for that month. This class is known as the "Banner Class."

The school has two banners—one of crimson silk with gold fringe, the other of blue silk, on each of which is inscribed in golden letters, "First Methodist Sunday-school Banner Class," and "No. 1" and "No. 2" respectively. Not unfrequently is the first banner won and held for more than a month by the Chinese department. The school has also a Birthday-Box.

The Young Men's Association connected with this Church and Sunday-school was organized in 1882 by Rev. Delos Lull. In 1883 it became the "Young People's Association," President, Abram Austin; F. H. Connolly, Secretary; George Christian, Treasurer. From this Association was formed the Christian Endeavor Society in February, 1889. This society is now called the Epworth League. Its officers, January, 1890, are James McLachlan, President; Clarence Pearsall, Vice-President; William H. Schultz, Secretary; and Miss Ella Lawrence, Treasurer. The membership is eighty.

The primary department in 1887 was in charge of Miss Amanda Carr, assisted by Miss Minnie Hodges, and numbered between fifty and sixty scholars.

The superintendent of the department is Mrs. Eleanor E. Paton, who is ably assisted by Mrs. Bertha Müller and Mrs. Wilcox.

The Methodist Catechism with the lesson is taught in this department. By means of interesting Scripture selections, with word picture illustrations by the teacher, doc-

trinal truth is made plain and attractive to the little ones. The illustrated "Berean Leaf Cluster" is also used, and "The Picture Lesson Paper," with Scripture picture cards for punctuality and deportment. Present number of pupils is fifty.

The class-room at the south end of the main room is occupied by the large Bible-class of young women, numbering thirty, which is taught by Miss Carrie W. Rehorn.

There are also two other advanced Bible-classes connected with the school, which are taught by E. Yerks and Abram Austin. The former is composed of young men and the latter of young women.

Sixteen pupils from this school during the year 1887 were received into the full communion of the church.

The officers of the school in 1887 were: Abram Austin, Superintendent; Elijah Yerks, Assistant Superintendent; C. R. Leffingwell, Treasurer; F. H. Connolly, Secretary; Miss Carrie W. Rehorn, first Woman Superintendent; Miss Amanda Carr, second Woman Superintendent; Mrs. C. B. Sing, Superintendent of Chinese department; Fred. Hubbell, Organist; W. B. Sing, Librarian; Mrs. George Burgess, first Assistant Librarian; Harvey Chase, second Assistant Librarian.

The teachers were: Mr. Palmateer, Miss Rehorn, Mrs. Andrus, Mrs. A. Austin, Miss Chadburn, Mrs. Devoe, Mrs. Archibald, Miss Ella Lawrence, Miss Kitty Lawrence, Miss Mary Calahan. Miss Ida Pollock, Miss Rennie Kenworthy, Miss Georgie Haines, Miss Emma Chadeayne, Miss Gorman, Miss Emma Shaler, Miss Miriam Burgess, Miss Heather, Miss Steele, Miss Fones, Miss Alma Embree, Miss Eva Chadburn, Miss Minnie Hodges, Miss Strobridge, Miss Amanda Carr, David Burgess, George Craven, George Odell, J. B. Odell, and Elijah Yerks.

The school numbered 270 scholars.

Mr. Austin resigned the superintendency of the school in March, 1888, and was succeeded by Charles R. Leffingwell.

In June, 1888, the service on "Children's Day" was held in the church. The programme carried out was that prepared by Dr. Payne and Miss Baldwin for the Board of

Education of the Methodist Church. W. H. Hoppock presided at the organ, and Mr. Poindexter, the precentor, directed the children in singing. Superintendent Leffingwell led in the responsive reading. Dr. Strobridge made a fine address. The floral decorations were very beautiful.

The Christmas festival of 1889 attracted all the scholars and a large number of friends to the church in which it was held. A well-arranged programme of recitations and singing of carols was carried out in a charming manner. A fine Christmas-tree, resplendent in its dress of gifts and lights, stood on the platform, the admiration of the children.

The patriotism of the school was shown in the late civil war, when five of its members went out from it to engage in the defence of our country, namely, John Forsyth, Alonzo Craw, James Duff, James H. Hanny, and James Beasley.

The lesson helps used by this school are the "Sunday-school Journal," edited by Rev. J. H. Vincent, D. D., and the "Berean Leaf." In the primary department is used the illustrated "Berean Leaf Cluster" by the same author, and the Picture Lesson Paper published by Phillips & Hunt. The Sunday-school hymn-book is the "Epworth Hymnal." The number of books in the library is 651. A new library is to be purchased for the school.

The Children's Mission Band was organized January, 1889, and raised for "Pawhuska Home," Indian Territory, $40. Its officers, January, 1890, were: Mrs. Hattie Terrell, President; Miss Bertha Steele, Secretary; Master Robert Strobridge, Treasurer. Its membership was sixty.

This school has always taken a prominent and decided stand in the temperance cause, and a number of its officers and teachers are actively engaged in the temperance work. Mrs. Merritt H. Smith, who for many years was the teacher of a large adult Bible-class of the school, was the first president of the Woman's Christian Temperance Union of Yonkers, and continued so to be for a number of years and until her removal from the city.

A former secretary of the school, F. H. Connolly, organized the order of "Good Templars" in Yonkers. Many

of its pupils are members of the Band of Hope of the Woman's Christian Temperance Union.

The present (January, 1891) number of scholars of all ages is 320.

The officers of the missionary society of the school are: Theodore Terrell, President; Frank H. Connolly, Vice-President; Clarence A. Pearsall, Secretary and Treasurer.

The additions to the communion of the church from this Sunday-school in the past years of its history, have been very many. These persons have in turn been instrumental in leading others into the enjoyment of the same blessings and privileges with themselves in connection with the church, and many have gone out from this school who are now filling positions of usefulness in the world.

Rev. John G. Oakley, Ph. D., pastor of the Thirteenth Street Methodist Church, New York city, who received the honorary degree of doctor of divinity from the Grant Memorial University, June, 1889, was a member of this school, and Rev. Edwin T. Brush who entered upon his duties as pastor of the Methodist church at Fremont, Chester County, Pa., April, 1890.

The superintendents, so far as can be ascertained, have been: Frederic Shonnard, the first superintendent as far back as 1826; Garret Norton, Daniel Blauvelt, 1861–2; Rev. Daniel T. Macfarlan, 1863–4; John W. Oliver, 1867–70; Rev. D. T. Macfarlan, 1871–2; Dr. A. W. Lozier, 1873–4; S. C. Lusk, 1875–6; V. B. Clark, 1877–85 (Edwin A. Oliver was acting superintendent for a brief period during the absence of Mr. V. B. Clark in 1886); Abram Austin, 1886–8; and Charles R. Leffingwell, elected March, 1888–90.

The officers of the school, January, 1890, were: C. R. Leffingwell, Superintendent; Theodore Terrell, Assistant Superintendent; Mrs. C. B. Sing, first Assistant Lady Superintendent; Miss Carrie W. Rehorn, second Assistant Lady Superintendent; James A. McLachlan, Secretary; Stephen Bell, Treasurer; William Vincent, Librarian; Charles Hall, Assistant Librarian.

The annual meeting of the Sunday-school Board of the First Methodist Church was held in the chapel on Monday

evening, March 10, 1890. Rev. Dr. Strobridge presided, and there was a large attendance. The reports showed the school to be free from debt and the average attendance through the year to have been 203. Officers elected: Elijah M. Yerks, Superintendent; Stephen T. Bell, Assistant; Miss Carrie W. Rehorn and Mrs. Catherine Sing, Female Assistants; James McLachlan, Secretary; Wm. M. Schultz, Assistant; Frank E. Wheeler, Treasurer; Charles Hallam, Librarian; William F. Vincent and Vincent Mitchell, Assistants.

A committee was appointed to report resolutions expressing the sense of the Board in regard to the faithful services of the retiring superintendent, Charles R. Leffingwell, who declined a reëlection. A delightful feeling of unity characterized the meeting.

The following are the present (April, 1891) officers of the school: Elijah M. Yerks, Superintendent; Theodore Terrell, Mrs. Catherine B. Sing, and Miss Carrie W. Rehorn, Assistant Superintendents; William M. Schultz, Secretary; Frank E. Wheeler, Treasurer; Charles L. Hallam, Librarian; Vincent Mitchell, Assistant Librarian.

The teachers, in addition to those in the Chinese department, are: Mr. A. Austin, Mr. O. L. Austin, Mr. F. H. Connolly, Miss Bricker, Miss Chadburn, Miss Callahan, Miss Heather, Miss Hogel, Miss Ketcham, Miss Lawrence, Miss Pearsall, Miss Rehorn, Miss Steele, Miss Vincent, Miss Embree, Miss Deen, Mrs. Schell, Mrs. Patterson, Miss Macfarlan, Mr. F. E. Wheeler, Mr. W. H. Terrell, Mr. T. Terrell.

CHAPTER VI.

THE REFORMED CHURCH AND SUNDAY-SCHOOL.

THE facts concerning the organization of this church are gathered from the historical address delivered at the twenty-fifth anniversary of the Reformed Church, April 23, 1868, by Rev. David Cole, D. D., present pastor of the church.

The history of the Reformed Church, known as the Reformed Dutch Church of Yonkers till November, 1867 (when the denomination of which it is a branch, and which was called the Protestant Reformed Dutch Church of America, dropped the word Dutch, and from that date has been called the Reformed Church in America), goes back to the spring of 1841, at which time there were but two churches in Yonkers, the St. John's Episcopal Church and the First Methodist Episcopal Church, both of which were located on Broadway, or the Albany post road, as it was then called.

There were at that time only two residents of Yonkers who had formerly belonged to the Reformed Dutch Church in Market Street, New York. They were Mr. and Mrs. James Bashford, of New York, who then attended the church of Dr. Van Pelt at Fordham. There were other persons who formerly belonged to the Presbyterian Church who resided here, and who often expressed to each other a desire for a church of the Presbyterian order and government.

Mr. Eben S. Hammond, a student in the Theological Seminary in New Brunswick, N. J., was the first person who preached to these people, April 18, 1841. He came to Yonkers on introduction by a letter from Rev. William S. Moore to Duncan Macfarlane. Mr. Moore introduced him as a young theological student about to visit Yonkers, who might be prevailed upon to lecture here some evening during his stay.

Two days after his coming Mr. Hammond met Rev.

George Dubois, of the Reformed Church of Tarrytown, and Rev. William S. Moore, of the Reformed Church of Unionville. After a conference, in which the religious wants of the village and the desire which had been expressed by the little gatherings for a church of the Presbyterian order in Yonkers were discussed, these clergymen determined to present the matter before the Classis of New York at a meeting held the same day, April 20, 1841. This was accordingly done by Rev. Mr. Dubois, and the Classis appointed a committee to visit Yonkers and report at the fall session.

The committee consisted of Rev. Peter I. Van Pelt, D. D., of Fordham, Rev. Thomas De Witt, D. D., of New York, and Rev. George Dubois, of Tarrytown. Rev. Mr. Dubois during the summer of 1841 started mission services at Yonkers, and was assisted in his work by Mr. Charles Dusenberry, of Tuckahoe, who had formerly been a member of the Franklin Street Reformed Church in New York, of which Rev. Mr. Dubois was formerly the pastor.

Mr. Dusenberry expressed the desire that the people residing in his own locality might unite in a joint effort in maintaining a pastor in Yonkers and also in Greenville, eight miles from Yonkers. Mr. Dusenberry's suggestion met with a favorable response, and Rev. Mr. Dubois conducted services at both of these places in the summer of 1841. The report made by Rev. Mr. Dubois resulted in the appointment of a list of supplies, and preaching services were appointed to be held at Yonkers every Sunday morning, and in the afternoon in the vicinity of what is now called Greenville.

The first ministerial supply was Rev. Samuel Van Vranken, D. D. The service was held in what was called the "Long Room," being two apartments which opened into each other and which were on the ground floor of an unoccupied building located on the southwest corner of Broadway and Main Street. This building was owned by Lemuel Wells, Sr., whose residence was Manor Hall (now the Yonkers City Hall on Warburton Avenue). The building was afterwards purchased by Robert P. Getty, and is now on Riverdale Avenue near Washington Street.

This building was kindly loaned for these services by Mr. Wells. The room was fitted out temporarily with seats loaned by the First Methodist Church from their lecture-room. A pulpit was hastily constructed by George Schliper, one of the original members, the cost of which was three dollars. The seats were brought in the evening by Duncan Macfarlane and Lewis Ritter, the latter a colored man, who subsequently became a communicant of St. John's Church, and was chosen sexton of that church in 1847. These two persons spent the entire evening in arranging the room for Dr. Van Vranken's service. They were about leaving the room at twelve o'clock midnight, when they felt constrained to go back and pray for the divine blessing on the new enterprise about to be begun. They did so, and two earnest prayers were offered.

The Methodist people, having no service of their own, attended Dr. Van Vranken's service that evening, and Messrs. Garret Norton and David Howell of that church kindly led the singing.

On January 9, 1842, preaching services were conducted by Rev. William S. Moore.

The next service in this building worthy of record was held on Sunday morning, August 21, 1842, when Rev. Victor Moreau Hulbert, a recent graduate from the Theological Seminary at New Brunswick, preached from the text, "Who is this that cometh up from the wilderness leaning upon her Beloved?" Solomon's Song 8 : 5.

The first audience consisted of about forty persons. The choir was led by Bailey Hobbs. Ralph Shipman played the bass viol. The other singers were Miss Mary Elizabeth Bashford (now Mrs. Edward Van Sice), Miss Sarah Jane Kniffin (now Mrs. William Percival), Lemuel W. Wells, Henry Gale, and Parven Cantrell. The result of this service was that Mr. Hulbert was employed as a permanent supply by the two neighborhoods of Yonkers and Greenville, as yet neither of them formally organized.

The official relations of the new supply for the Yonkers mission began September 1, 1842.

The Society at Greenville soon erected a church building, the corner-stone of which was laid June 13, 1842, and

the formal organization of the church and the dedication of the building took place the same day, November 9, 1842, Rev. William S. Moore taking part in both services. Rev. Victor M. Hulbert received a call to become its pastor, and was ordained and installed as such on Wednesday, January 4, 1843. The ordination sermon was preached by Rev. Dr. Knox. Rev. Dr. De Witt delivered the charge to the pastor, and Rev. George Dubois the charge to the people. The joint relations of the two congregations continued until 1845, more than three years, during which period Rev. Mr. Hulbert served the church of Yonkers simply as a supply. He came to them on Saturday of each week and taught a singing school in the evening.

April 18, 1843, Rev. Mr. Hulbert, on behalf of the people of Yonkers, presented a request to the Classis of New York for a formal organization of the people into a church. A committee, consisting of Rev. Messrs. Dubois and Hulbert, was appointed to organize. The people met for this purpose April 23, 1843, at the close of the morning service. Twenty-nine persons were received into communion, eighteen upon profession and eleven upon certificate. From the members received, Lemuel W. Wells and Duncan Macfarlane were chosen elders, and Frederick Nodine and Ralph Shipman deacons.

Lemuel Wells, Sr., took a deep interest in this new church enterprise, often entertaining the ministerial supplies at his residence, Manor Hall. He had generously given the plot of ground for the First Methodist Church, and he was solicited during the year before his death, which occurred February 11, 1842, to give the plot of ground for the Reformed Church also. He was willing to do this, but before he carried out his purpose he died. Meanwhile the heirs of Mr. Wells had come into possession of his estate, and Lemuel Watts Wells, his nephew, held a power of attorney for all the heirs.

He was deeply interested in the welfare and prosperity of the new enterprise from its earliest beginnings. He was a member of its first choir and an elder in its first consistory, in which latter relation he remained until April 26, 1852. A church meeting was called July 29, 1844, to

talk over the matter of the erection of a church building. At this meeting a resolution was adopted to incorporate the church under an act passed April 5, 1813, entitled "An act to provide for the incorporation of religious societies." Accordingly on July 30, 1844, this church was incorporated and legally styled "The Ministers, Elders, and Deacons of the Reformed Protestant Dutch Church of Yonkers, County of Westchester and State of New York."

After discussing the subject of the church building the following committees were appointed:

On Site: Hiram Searl, Henry Gale, Rev. Victor M. Hulbert, Frederick Nodine.

On Building: Lemuel W. Wells, Hiram Searl, Ethan Flagg.

Consulting Committee: Rev. Victor M. Hulbert, Hon. Aaron Vark, Duncan Macfarlane.

The committee on site reported August 3, 1844, in favor of the present site on Broadway (now South Broadway), between Hudson and Prospect Streets, which was adopted.

Lemuel W. Wells, in behalf of the heirs of his uncle, donated the present site to the congregation, and a committee of five were appointed to solicit funds for the new building.

The committee on building reported August 24, presenting plans and specifications, with estimates. The plans were adopted, and the contract was awarded to Henry Gale upon his estimate, $3,250. The corner-stone of the new church was laid on the 15th of October, when Rev. Mr. Hulbert offered the opening prayer, Rev. Dr. Marselus delivered the address, Rev. Dr. Van Pelt offered the last prayer, and the service was closed with singing by the Sunday-school children.

After these exercises the ladies held a fair at Manor Hall and realized during the day and evening $220 towards furnishing the church. The first service was held in the new building, August 24, 1845. The dedicatory services were held on Wednesday, August 27, 1845. Rev. Dr. Van Pelt pronounced the invocation and read the Scriptures. Then came the singing of the twenty-seventh Psalm, which

was followed by the opening prayer and a chant by the choir. Rev. Victor M. Hulbert delivered an address and offered the dedicatory prayer. After singing of another hymn Rev. Dr. De Witt delivered the sermon and offered the closing prayer.

"A chant, the doxology, and the benediction closed the interesting services, and the newly erected building stood thenceforth among the people a grateful tribute of their hearts and hands, and dedicated to the service of the Father, Son, and Holy Ghost."

On November 12, 1845, Rev. Victor M. Hulbert (now Rev. Dr. Hulbert), having received a call from his Yonkers people, was installed as their pastor, and continued in this, his first pastorate of this church, till April 18, 1848, when he received a call made, declined, repeated, and then accepted, from the Reformed Church of Flatbush, Ulster County, N. Y. When he left Yonkers, 100 members were on the roll.

The next pastor was Rev. Isaac S. Demund, who was installed here October 8, 1848. Under his pastorate the present parsonage adjoining the church was built. Mr. Ethan Flagg presented to the consistory the lot upon which it stands. Rev. Mr. Demund continued in the pastorate of this church till April 16, 1850, when he resigned to become the pastor of the Reformed Church of Belleville, N. J. At his departure 112 members were left on the roll. The congregation again extended a call to Rev. Mr. Hulbert to become their pastor, but he declined.

Rev. Dwight M. Seward (now Rev. Dr. Seward), of the Congregational Church of West Hartford, Conn., received a call to become their pastor, which was accepted. His installation took place on February 12, 1851, and he continued with the church till April 26, 1852, when he withdrew to become the pastor of the First Presbyterian Church of Yonkers, which was organized May 10 of the same year. At that date the membership of the church was 118.

The Rev. V. M. Hulbert was again invited to return, and consented. He was reinstalled November 9, 1852, and remained with the church till September 21, 1865. At his coming the church filled rapidly, and the enlargement of

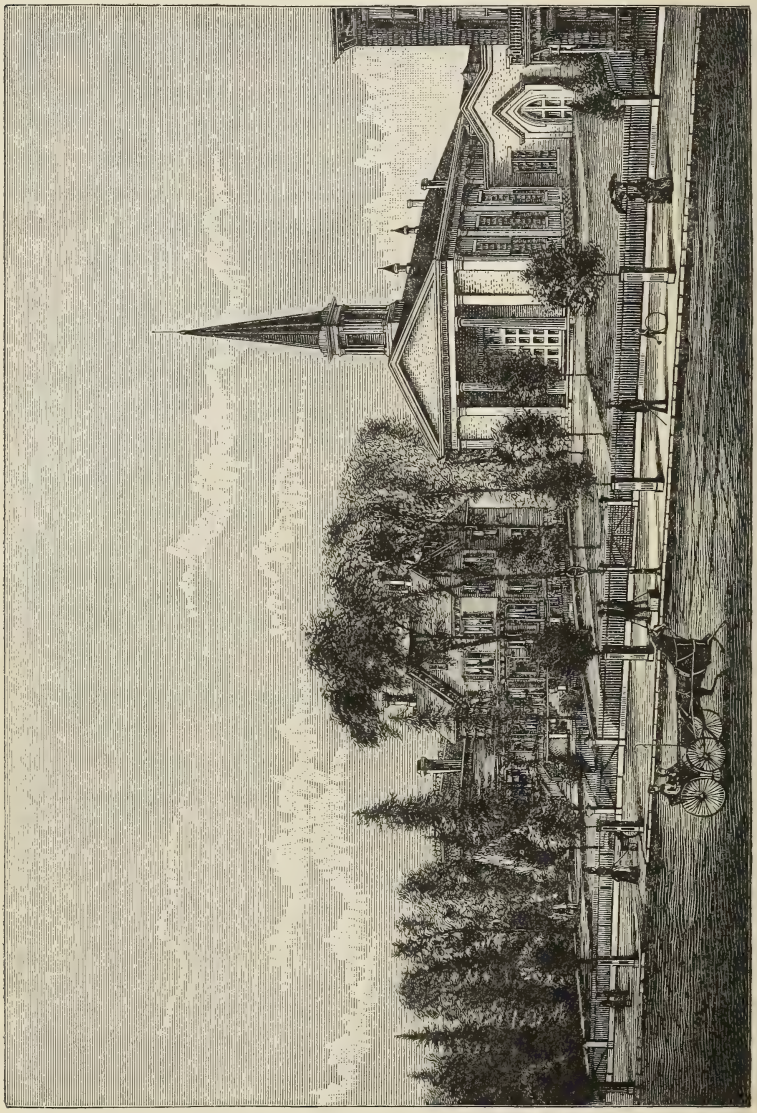
the church became a necessity. It was rededicated in June, 1854. A parsonage was also built on the north side of the church.

Rev. Mr. Hulbert's pastorate of this church, exclusive of his early missionary period, extended over fifteen years. At the close of his second and last pastorate the church prospered, but its financial burdens were great, and a debt of $7,650 was left on the church property. The membership of the church was 148.

Of the three pastors, the Rev. Dr. Hulbert and Rev. Dr. Seward are still living. Rev. Isaac S. Demund died at Ridgewood, N. Y., April 23, 1888. Rev. Dr. Hulbert resides at Battle Creek, Mich., and Rev. Dr. Seward at South Norwalk, Conn.

The present pastor of the church, Rev. David Cole, D. D., was born at the family homestead, Spring Valley, N. Y., September 22, 1822. He is the son of Rev. Isaac D. and Maria Shatzel Cole, being on his father's side of Holland, and on his mother's of German, Welsh, and Holland descent. He entered the Sophomore class of Rutgers College in October, 1839, and was graduated in July, 1842. He followed the profession of teaching from graduation till November, 1858. He taught select schools of his own at Tappan, N. Y., and New Brunswick, N. J. In 1851 he became principal of Trenton Academy at Trenton, N. J. In 1855 he was appointed by Gov. Rodman N. Price a member of the first Board of Trustees of the State Normal School of New Jersey, and in July, 1857, he became Professor of Latin and Greek in that institution. He was licensed April 13, 1858, at Pennington, N. J., by the Presbytery of New Brunswick to preach the gospel. On the twenty-third day of November of the same year he was ordained to the ministry and installed as pastor of the Reformed Church of East Millstone, Somerset County, N. J. In February, 1863, he was elected Professor of the Greek Language and Literature in Rutgers College, and entered upon his work there March 16, 1863, leaving his pastorate at Millstone April 1. On the 8th of December, 1865, he accepted a call to the pastorate of the Reformed Church at Yonkers, over which he was installed pastor on the 10th of January, 1866.

Rev. Dr. Cole, as a minister of the Reformed Church, has been connected prominently for years with its institu-



tions and work, and has held the highest official positions in its gift. In 1884 he was President of the General Synod of

the Reformed Church at Grand Rapids, Mich., and in 1887 he was also delegated to represent the church in the Fourth General Council of the Alliance of the Reformed Churches holding the Presbyterian System which convened at London, England, July, 1888.

Rev. Dr. Cole's pastorate began with a debt of $7,650, of which $1,650 was paid at once. In 1868 the church chapel was built adjoining the church, the parsonage having been removed to the corner of Prospect and Clinton Streets, and continued to be the pastor's residence till the spring of 1872.

Improvements were made in the church costing nearly $6,400. In the spring of 1872 the Prospect Street parsonage was sold for $7,500, and the fine parsonage on 122 Warburton Avenue was bought for $16,000. In the same year the interior of the church was improved at a cost of $5,500. After all these outlays and the maintaining of the running expenses of the church for three years, it was found in the spring of 1875 that the church indebtedness was $13,500. In the darkest of times financially to the country the congregation bravely paid the debt.

In 1884 the first parsonage, which was lost to the church in the events of 1852, was recovered by purchase for $12,000, and put in order at a cost of $1,500.

The total amount contributed by the church during Dr. Cole's pastorate up to April 1, 1890, was $191,950 86, of which $31,519 14 was given to benevolent objects.

The debt on the church property is $3,800 on its parsonage and $3,000 on its church chapel, the Ludlow Street Mission Chapel. The church property, lying in the centre of the city on South Broadway, is very valuable.

A problem is before the people of this church whether they shall enlarge the present building or erect a new church edifice. The building, at this writing, would not on the lower floor hold even the members in communion if they should all be present at any one service; much less would it accommodate its own non-communicants and give room for visitors.

A building committee, consisting of the following gentlemen, George Stewart, Chairman, Wm. H. Dick, John

Pagan, Virgil Myers, Walter A. Drinkwater, and James Kellock, has been appointed, and plans and specifications for a new church edifice have been prepared.

Many precious seasons of revivals have been enjoyed by this church under Dr. Cole's ministry, and "he has been permitted to welcome 414 souls by profession of their faith into the communion of this church. How many more have been savingly impressed by his fervent words, the revelations of the great day of the Lord shall disclose."

The membership of the church at this writing, November, 1890, is 411.

A printed directory of church services and of general information is issued annually. The last year, ending April 30, 1890, gives the total amount of the gifts of the congregation to Home and Foreign Missions to be $982 40.

Public exercises were held in the church on Thursday, December 11, 1890, at 7:30 P. M., in commemoration of the twenty-fifth anniversary of the settlement of the Rev. David Cole, D. D., as pastor of the church.

By request of the committee, Mr. James Stewart, an elder of the church since May, 1866, presided at the service. The music was under the conduct of Prof. Edwin Moore, the church organist, and the singing was furnished by the following quartette, namely, Miss Evelyn Neely, soprano; Miss Dora L. Costello, contralto; Mr. William J. Moore, tenor; and Mr. Walter Thomas, bass.

The following was the order of exercises:

1. Organ Voluntary.
2. Anthem—"Sing ye to God."
3. Invocation - - - - - Rev. Charles E. Allison.
4. Reading of 87th Psalm - Rev. W. McKendree Darwood, D. D.
5. Prayer - - - - - Rev. Alvah S. Hobart, D. D.
6. Address - - - - - Rev. John Reid, D. D.
7. Address - - - - - William Allen Butler, LL. D.
8. Singing.
9. Address - - - - - - - Rev. John K. Allen, Pastor of the First Reformed Church of Tarrytown, representing the Classis of Westchester.
10. Address - - - - Rev. Joachim Elmendorf, D. D., Pastor of the First Collegiate Reformed Church of Harlem, representing the Reformed Church in America as a denomination.

11. Closing Words - - - - - - Rev. Dr. Cole.
12. Singing.
13. Benediction - - - - Rev. William H. Mills, D. D.

CONSISTORY'S COMMITTEE OF ARRANGEMENTS.

Joseph H. Palmer, James Kellock,
Nathan S. King, M. D., Le Grand W. Ketchum,
Alden C. Tompkins.

THE LADIES' COMMITTEE ON RECEPTION.

Mrs. Sarah E. Drinkwater, Mrs. David H. Ketchum,
Mrs. Sidney S. Peck, Mrs. John P. Radcliff,
Mrs. Joseph H. Palmer, Miss Helen A. Rollins,
Mrs. Margaret A. Ackert, Miss Mary Berwick,
Mrs. James H. Wheeler, Miss Anna M. See.

The exercises throughout were deeply impressive.

"The addresses were commemorative of a pastorate that in point of length has been frequently equalled and even surpassed, but which has been characterized by a loyalty to Christ and his church that can scarcely be excelled.

"At the close of the services at the church a reception was held at the parsonage. Both the audience at the church and the gathering at the parsonage were representative of the highest church life and the best citizenship of Yonkers. With but three or four exceptions all the pastors and resident clergymen of the city were at both, and a number of ladies and gentlemen from abroad."

Rev. Dr. and Mrs. Cole were the recipients of valuable gifts and testimonials from their people and friends.

It may be inferred from Dr. Cole's long pastorate that he enjoys the confidence and affection of his people, which does not diminish with the passing years.

The pastors and the length of their pastorates of the Reformed Church are as follows: Rev. Victor Moreau Hulbert, November 12, 1845, to April 18, 1848; Rev. Isaac S. Demund, October 8, 1848, to April 16, 1850; Rev. Dwight M. Seward, D. D., February 12, 1858, to April 26, 1852; Rev. Victor M. Hulbert, D. D., November 9, 1852, to September 26, 1865; Rev. David Cole, D. D., December 10, 1865, to the present time.

The present consistory of the church is as follows:

ELDERS.	DEACONS.
James Stewart,	Charles E. See,
Hyatt L. Garrison,	William M. Dick,
Joseph H. Palmer,	Martin Blauvelt,
Virgil Myers,	Lewis H. Wiggins,
William G. Ackerman,	Walter A. Drinkwater,
John Pagan,	James Kellock,
George Stewart,	Le Grand W. Ketchum,
Nathan S. King, M. D.	Alden C. Tompkins.

The church has a Woman's Missionary Society, which was organized in April, 1875. It contributes to Home and Foreign Missions. In 1890 it contributed $470 to the Home and Foreign fields. The present officers are:

Mrs. David Cole, President. Miss Agnes Mitchell, Secretary.
Mrs. Nathan King, Vice-President. Miss Marion Stewart, Ass't Sec.
Miss Helen A. Rollins, Treasurer.

The church has also a Ladies' Aid Society, organized in 1888.

The music is led by a volunteer choir with two exceptions—Miss Evelyn Neely, soprano, and Miss Dora Costello, alto—of from eight to ten voices.

The organist and choir leader for twelve years has been Professor Edwin Moore.

Mr. Isaac N. Barker was sexton for more than sixteen years. The present sexton is Mr. David A. Eddy.

The present pulpit Bible was presented to the church April, 1868.

The communion service was presented to the church April 23, 1868, by the members of the congregation. It was an offering of gratitude to God on the twenty-fifth anniversary of the church. It is a very costly service and consists of two tankards, four goblets, five plates, and a baptismal bowl.

The ordinance of the Lord's Supper is administered at the morning service, and infant baptism at the evening service, on the last Sabbaths of January, March, May, July, September, and November.

ORDER OF BENEVOLENT OFFERINGS.

Last Sabbath in May - - Westchester County Bible Society.
Last Sabbath in June - - - - - Domestic Missions.
Last Sabbath in July - - - - - - Widows' Fund.

Last Sabbath in August	Board of Education.
Last Sabbath in September	American Tract Society.
Last Sabbath in October	Disabled Ministers' Fund.
Last Sabbath in November	The church Sunday-school.
Last Sabbath in December	Poor of the church.
Last Sabbath in January	Church Building Fund.
Last Sabbath in February	Foreign Missions.
Last Sabbath in March	Poor of the church.
Last Sabbath in April	The church Sunday-school.

NOTE.—The first Sabbath in January is set apart as "Hospital Sunday." At the morning service of that day all the cash contributed through the collection is devoted to the benefit of St. John's Riverside Hospital of this city.

THE SUNDAY-SCHOOL.

The exact date of the organization of this school cannot be definitely ascertained, as its early records have unfortunately been lost. It was probably organized in the year 1842. The information concerning its early history, from the above-mentioned date until the year 1865, has been obtained by the writer from correspondence with the pastors of the church and from others who have been connected with this Sunday-school.

Anson B. Hoyt gives the following report of the school when it was held in the "Long Room:" "I can only recall seven teachers, Duncan Macfarlane, Lemuel W. Wells, Samuel Lawrence, Miss Sarah Kniffin, Miss Mary Bashford, Miss A. Emeline Hoyt, and myself. There were others, I think about a dozen in all. The school numbered about fifty scholars and the singing was led by Mr. Wm. Mann."

In a letter received from the first pastor of the church, Rev. Dr. Hulbert, the following facts and incidents are given of the school under his pastorate:

"BATTLE CREEK, Mich., September 18, 1887.

"MISS AGNES E. KIRKWOOD—My Dear Friend: Your communication was duly received, awakening many interesting memories of Yonkers. * * * I am very much gratified to know that you have given yourself to services useful to the world. * * * And now, in seeking to write up the Sunday-school history of Yonkers, I would gladly furnish any useful facts within my knowledge. But I fear I

cannot render you any important service. At the time of the organization of the Sunday-school of the Reformed Church I was serving two churches, Yonkers and Greenville, eight miles distant. My morning service was in Yonkers, where I took dinner and immediately left for Greenville. The Sunday-school of my church at Yonkers held its sessions afternoons in my absence at Greenville, so I was ignorant of its operations save as I was told. Your most authentic information on the early history of the Refomed Church would be from some of the surviving members, namely, Anson B. Hoyt, and others I cannot name. The school may have been organized previous to September 1, 1842, when I became the first pastor. The exact date might be learned from the record books kept by the Sunday-school.

"'Who organized it?' Probably it was a voluntary effort of members in council such as Duncan Macfarlane and Mr. Wells, or 'Farmer Wells,' as he was called. The first superintendent was Lemuel W. Wells. The number of scholars I do not know. The first place of holding the school was in two large rooms of a private house thrown together, situated on Broadway and Main Street. For the reason of my not being present at the sessions of the school at first I cannot give you any interesting incident of its management.

"After I became sole pastor of the one church at Yonkers I identified myself closely with the Sunday-school, teaching the children their tunes and also teaching a Bible-class. The Sunday-school of the Reformed Church of Yonkers is most vividly impressed on my memory from 1852 to 1865. Dr. G. P. Reevs was a most efficient teacher of Bible truths. My eldest daughter became a Christian while under his valuable instruction, and always felt especially grateful to him for his clear and convincing exposition of Romans, causing her to feel solid on the doctrine of God's sovereignty with great comfort. George Radford, a noble young man, was in my Bible-class. He was fatally wounded at the battle of Fredericksburgh in the late civil war. His body was brought home and I preached his funeral sermon.

"The elder David Stewart was a veteran in Church and in Sunday-school work.*

"Our annual Sunday-school picnics were institutions highly enjoyed by all. Our Sunday-school music was among the most interesting and profitable, I may say, of our services, running in the ear of childhood onward to old age.

"I am an old man now and nearly seventy-four years old, but among the pleasant scenes of my pastoral life the dear Sunday-school holds a prominent place in my memory.

"Sincerely your friend,

"VICTOR M. HULBERT."

Rev. Dr. Hulbert was a very fine singer and took great pleasure in cultivating the musical talents of the children

* The following interesting incident in regard to Elder David Stewart, to whom Dr. Hulbert refers, appeared in the "New York Observer" under the signature of Louise J. Kirkwood:

"On a bright Sabbath morning by the side of a country road running along the Hudson, not many miles from New York, two men stood talking together. One was a Judge of high social standing and legal distinction, the other was a stone mason, and their conversation was about the building of a new wall near the place where they were standing, to consult about which the Judge had sent for the mason on this Sabbath morning.

"Just coming into sight as he trudged along the road on his way to church was a plain Scotch farmer, well known as a God-fearing, Sabbath-keeping, honest, hard-working man, neither fearing nor asking favor of the great or rich. His chief ambition in life seemed to be to raise a large family of children in the fear of God and honorably in the sight of men, which his example was well fitted to do.

"In the midst of an animated explanation of what he wanted in a new wall, the Judge caught sight of the farmer. Stopping suddenly he said, 'There comes David Stewart; it will never do to let him see us talking business on Sunday morning. We will just step behind this bit of wall until he passes.' And the Judge and the mason crouched down behind the wall until the plodding footsteps of the farmer echoed faintly in the distance, and the good man passed from sight, all unconscious of the silent reproof his appearance had caused; while the Judge with feelings, one would think, belittling to his manliness, crept from his hiding-place to continue his conscience-confessed desecration of the Lord's day.

"The next morning the incident was related to the farmer by the mason, who was himself a Scotchman, though unhappily not so conscientious as his friend. He told the story with some glee, adding:

"'Wha wad a thot, maun, that ye had sic a pooer in ye as to mak the Judge hide behint the wall for the fear o' ye?'

"Is not this incident an illustration of the force and influence of a sincere Christian character, and was it not a silent sermon preached by this good man which brought home to the Judge the conviction of his sin?"

in his Sunday-school in the days when less attention than now was given to the subject of Sunday-school music.

Rev. Isaac S. Demund, the second pastor of the Reformed Church, writes:

"RIDGEWOOD, N. J., December 21, 1887.

"MISS A. E. KIRKWOOD:—I will endeavor to answer your inquiries in regard to the Reformed Church Sunday-school as best I can. The teachers who taught in the school under my pastorate were Rev. Dr. Robert Baird, Rev. Wm. C. Foote, Mr. Ralph Shipman, Duncan Macfarlane, Samuel Barry, Joseph Jennings, Charles W. Baird, Dr. Levi W. Flagg* and his brother Ethan Flagg.† The

* In the springtime of the year, thirty-four years afterwards, on May 19, 1884, the funeral services of this beloved physician were held in the First Presbyterian Church of Yonkers, of which church he was one of the constituent members. The spacious audience-room and galleries were filled with friends from all ranks of society. The aged and the young, the fathers and mothers and the little children to whom he had so often and so kindly ministered, were there to pay their last tribute of regard to their loved and honored physician. It was a beautiful contrast, such as is rarely seen upon earth, the testimony of the rich and the testimony of the poor, their tears flowing together, each with a sense of personal loss.

Rev. John Dixon, pastor of the Westminster Presbyterian Church of Yonkers, offered the opening prayer. The well-known hymn, "Rock of Ages," was very beautifully and tenderly sung by William C. Baird. Rev. John Reid, his pastor, said, "There is no man in this city who brought more sunshine into the homes where he entered than our departed friend and brother. His presence was as bright and cheering and strengthening as the sunshine in the sick-room, inspiring hope and courage alike to his patients and their attendants." He also alluded to his own personal experience when two of his own household were laid low, and when the crisis of the disease was approaching how this physician, by his tones and manner, won his hearty confidence, and his tender, intelligent, and delicate care of his loved ones would never be forgotten. Speaking of his religious experience, his pastor said, 'The last time I called to see him it was with no uncertain words that he told me on whom his hopes were placed for eternity. There was a tenderness and maturity in his voice that told volumes of the quietness and composure and readiness of his spirit."

Rev. Dr. Cole of the Reformed Church offered the last prayer, and the services were closed with the singing of Rev. C. Henri Malan's beautiful hymn,

"It is not death to die,
To leave this weary road,
And 'mid the brotherhood on high
To be at home with God."

† Six months had scarcely elapsed when a large concourse of friends

former took charge of the young ladies' Bible-class and the latter had a few young men. There were others I cannot now recall. The school was in charge of Mr. Lemuel Wells. There was a small infant class. The teacher's name I do not recall.

"I was pastor of the Reformed Church from 1848 to 1850. I was eighty-four years old last May. For fifty years and more it has been my part as a minister of the gospel faithfully to testify to the truth, whether men will hear or forbear. Not a word, not a promise, spoken by our Lord with regard to what he has revealed shall fall to the ground. He is the Lamb of God that taketh away the sin of the world. He alone can save; he alone can cover the sins that have been committed by the believer with his expiatory blood. He alone by his blood can wash away all our stains, making us whiter than snow. He alone can save. He alone can baptize with the Holy Ghost and with fire.

"Affectionate regards to yourself and Dr. Cole,

"ISAAC S. DEMUND."

The following additional names of teachers and scholars have been given by Janet Stewart, a former pupil, and daughter of Elder David Stewart (now Mrs. Samuel B. Stilwell, of Ulster County, N. Y.), who were in the Sunday-school under Rev. Mr. Demund's pastorate: James Nodine, Samuel Rockwell, Edward Hunt, and Sarah Keeler. The school numbered from 150 to 175 pupils.

The Sunday-school continued to meet in the "Long Room" until the completion of the church in August, 1845. The first service in the new church was held Sun-

gathered again in the First Presbyterian Church to attend the funeral services of Ethan Flagg, which were conducted by his pastor, Rev. John Reid, assisted by Rev. D. M. Seward, D. D., a former pastor of the church. The same beautiful hymns were sung as at the funeral of his brother, Levi W. Flagg, M. D. Tender and appreciative words were spoken by his pastor of the worth of his Christian character and of his far-reaching usefulness as a citizen of Yonkers. Then his bereaved kindred bore the remains of their loved one with calm trust to a consecrated grave made thus by the crucified and risen Saviour who had abolished "death and hath brought life and immortality to light in the gospel." These brothers were "lovely and pleasant in their lives, and in death they were not divided."

day morning, August 24, and probably the first session of the Sunday-school in the new church was held in the afternoon of the above-mentioned date. It continued to meet in the audience-room of the church until the completion of the lecture-room in the basement of the church, about the latter part of the month of June, 1854.

Miss Anna C. Cantrell gives reminiscences of the Sunday-school during her connection with it.

"WASHINGTON, D. C., April 23, 1888.

"MY DEAR MISS KIRKWOOD:—Mr. Charles W. Baird was superintendent of the Sunday-school in the church in the village—the one near Dr. Flagg's old home. There is no doubt about that. But I think the church was then called the Dutch Reformed. I remember perfectly a beautiful little address which Mr. Baird made in rearranging the seats in the Sunday-school. The older classes occupied the front seats and he wished to put the children there, so that he might the more easily address the school as 'my dear children.' I remember the very tones that voiced his loving Christian heart and the glow that lighted his beautiful and spiritual face as he spoke the simple words.

"Mr. Wells was superintendent before this. The Sunday-school once met in the old Manor Hall when the Wells family lived there. I was a pupil at the time, and Mr. Wells used to take me in his arms as one of the 'little ones.'

"Very sincerely yours,

"ANNA C. CANTRELL."

This beloved superintendent afterwards studied for the ministry in the Union Theological Seminary, New York. He was graduated in 1852, and was licensed to the ministry by the Presbytery of New Brunswick. In 1853 he was ordained by the same body. From 1852 to 1854 he was chaplain of the American Chapel at Rome, where he remained two years. For some time after his return to this country he was engaged in study and in ministering for one or two years to a church in Brooklyn. In the spring of 1861 he was called to the pastorate of the Presbyterian church at Rye, where he remained the faithful and

greatly beloved pastor until the relation was dissolved by his death, February 10, 1887.

Rev. Mr. Baird received the degree of D. D. from his *alma mater* in 1876.

The memory of Dr. Baird as a scholar will be perpetuated by his published works, prominent of which is his "History of the Huguenot Emigration to America."

"It would be difficult adequately to portray in words the graces of his character as they will be remembered and cherished by his friends, the people of his charge, his associates in the ministry, and indeed by all who knew him personally. He was a man of transparent purity and simplicity of heart, dignified, polished, and gentle in his manners, almost singularly modest in spirit and in all his deportment. He was one to whom we may truthfully apply the words of our Lord in the sense in which they were originally uttered, 'Of such is the kingdom of God.' He was thoroughly devoted to the work which God had given him to do, making full proof of his ministry, and at the end exemplifying the whole tenor of his life by responding to the summons which called him away. 'You know that I am ready,' were among the last words he uttered."

Through the suggestion of the librarian of the school, John Berwick, a printed catalogue of the library was first made in 1854. Mr. Berwick prepared it for publication and efficiently served the school as its librarian for three years.

Anson B. Hoyt was one of the early superintendents, and a very popular one, as was shown by his being elected to the office four times. In the year 1862–3, during the war of the rebellion, he resigned his position as superintendent and became Chaplain of a regiment in the army.

Gustavus A. Rollins was one of the superintendents of this school when it met in the basement of the church in 1860. Special attention was given by the school at that time to the committal of Bible verses, and Mr. Rollins offered rewards for the committal of the catechism. The Heidelberg Catechism was taught in several of the largest classes.

Large portions of the Bible were committed to mem-

ory by the pupils. The interest taken in this important feature of Sunday-school work was doubtless owing in a great degree to the special interest which was manifested by the superintendent. Mr. Rollins was very exact in enforcing the rule of punctual attendance of both teachers and scholars, scarcely varying if ever a minute from the time appointed to open and close the school. For the strict observance of this rule he won the sobriquet of the "minute man" among the delinquent teachers.

John K. Myers taught a class of young ladies in the Reformed Sunday-school when it was held in the basement of the church. He was a very efficient and instructive teacher. His talent for locating incidents in Bible history and illuminating and elucidating Scripture truths is well remembered by those privileged to be under his instruction, nearly all of whom united with the church while under his charge, the writer being among the number, and by whom he is held in affectionate and grateful remembrance. He always manifested a kindly interest in all that interested the members of his class (some of whom were preparing to become teachers), especially in their acquisition of knowledge.

In 1856 Joseph H. Palmer was acting superintendent for a brief period. In 1860 he was assistant superintendent. In 1861 Mr. Palmer was elected superintendent, and served until 1866.

The attendance of the school during that period was large, several Bible-classes were held in the church, and the infant class in the gallery.

Mr. Palmer, while acting secretary in 1875, had supervision of the infant class also.

The school met in the basement of the church till the new chapel adjoining the church was dedicated in November, 1868. In that year the average attendance of the school was 120. The teachers who taught in the basement of the church and who with the school entered the new chapel were: Walter A. Underhill, Superintendent, David Stewart, Sr., Gustavus A. Rollins, Anson B. Hoyt, Joseph H. Palmer, Hyatt L. Garrison, Dr. Gabriel P. Reevs, James Stewart, Philip A. Deyo, George Stewart, Alexander Dick-

son, Augustus C. Bechstein, Ralph E. Prime, Mrs. Abraham Fredenburgh, Mrs. William A. Drinkwater, Mrs. Jacob D. Wood, Miss Helen A. Rollins, Miss Adelia Emeline Hoyt, Miss Catherine S. Williams, Miss Julia C. Pratt (now Mrs. Dr. Hocking), Miss Josephine F. Disbrow, Miss Sarah L. Disbrow, Miss Sarah J. Beebe, Miss Hulda Radford (now Mrs. William Welsh), Miss Mary Berwick, Miss Lizzie Berwick (now Mrs. James Montgomery), Miss Isabella Berwick (now Mrs. Henry V. Clark), Miss Cornelia S. Stilwell (now Mrs. Charles F. Hulbert), Mrs. Thomas H. Collins, and Miss Victoria Morrison.

In May, 1869, the school was under the superintendency of Dr. G. P. Reevs and of his assistant, Augustus Bechstein, and was in a very prosperous condition. The chapel was more than filled by scholars, so that several classes were obliged to meet in the audience-room of the church. A half-hour's teachers' prayer-meeting was held after the close of the session of the school, which was most delightful and profitable to all who participated in it. It was also fruitful in its results, cultivating not only a pleasant social feeling among the teachers, but a devotional spirit alike in teachers and the larger scholars of the school. A weekly teachers' meeting was also held, which was well attended. The contributions of the school for benevolent objects were large. The school maintained at that time a Bible reader in the foreign mission field. It numbered 475 pupils.

From a very comprehensive annual report presented by Secretary Joseph H. Palmer in April, 1875, are gleaned the following statistics: James Stewart, Superintendent. Officers and teachers, 39; number of classes, 32; Infant-class enrolment, 121; total average attendance of pupils, 195; largest attendance, 230; added to the communion of the church on confession of faith, 37; deaths, two pupils and one teacher, Miss Mary Reevs; volumes in library, 680; receipts, $303 94; expenditures, $295 58.

The secretary concludes his report as follows:

"A large Bible-class, embracing about forty different members, is taught in the chapel by the pastor, Rev. Dr. Cole, every Thursday afternoon. It is composed of Sun-

day-school teachers and scholars and others who chiefly attend the church services. It is indirectly a preparation for the Sunday-school work and one of the most important branches.

"It gives me great pleasure to bear testimony to the promptness and cheerfulness of all the Sunday-school officers in the performance of their duties.

"The efficiency and growth of the school are chiefly due to the teachers."

The following is from a printed report of this Sunday-school in the centennial year, December, 1876: Officers, 7; teachers, 36; scholars on register, 370; average attendance, 203; largest attendance, 267; number in Infant-class, 120; conversions, 13; deaths, 3; volumes in library, 685; receipts, $657 94; expenditures, $588 25.

Its officers are: James Stewart, Superintendent; Hyatt L. Garrison, Assistant Superintendent; Joseph H. Palmer, Secretary; Martin Blauvelt, Assistant Secretary; Edward Garrison, Treasurer; Nelson Ackert, Librarian; Garret Rose, Assistant Librarian. The teachers are: Miss Mary Berwick, Miss Cornelia Stilwell, Miss Anna Schryver, Miss Helen Rollins, Miss Sarah J. Beebe, Miss J. Dickson, Miss Marion Stewart, Miss Emma Smith, Miss Hulda Radford, Miss Anna Palmer, Miss Emma Radford, Mrs. Warren, Miss G. Stewart, Miss Emma Peene, Miss Hattie Spear, Mrs. Fredenburgh, Miss Emeline Hoyt, Miss S. Hoyt, Miss K. Huestis, Miss L. Baldwin, Mrs. Thomas H. Collins, Messrs. Benjamin Warren Stillwell, Bethune Reevs, C. Underhill, Adolphus Rollins, S. S. Craine, Edward Garrison, Alexander Dickson, J. Pruyn, Dr. G. P. Reevs, Anson B. Hoyt, Walter Underhill, George Stewart, J. B. Silkman, and Hyatt L. Garrison.

The officers of the school in April, 1877, were: George Stewart, Superintendent; Martin Blauvelt, Secretary; Robert Stewart, Assistant Secretary; George Poucher, Treasurer; Nelson Ackert, Librarian; and Isaac D. Cole, Assistant Librarian.

This school was the first in Yonkers to introduce the annual summer excursion by steamboat, now adopted by so many of our Sunday-schools. It has given its pupils an

excursion each summer for over thirty years. The excursion in early days was a leading event of the year, and was looked forward to by parents and children with eager expectation. This school was alone in the practice for more than fifteen years. Probably the first Sunday-school picnic in Yonkers was held by this school. It was held at Glenwood on the grounds now occupied by the residence of James B. Colgate.

Miss Mary Berwick, then a pupil in the school, recalls the pleasurable time spent by the school there, and makes mention of the big swing constructed from a huge grapevine which was entwined around one of the large forest-trees and afforded amusement for old and young, and the generous hospitality of the superintendent, Joseph H. Jennings, who welcomed them to the grounds and who provided a large part of the refreshments for the occasion.

The picnic at West Point, August, 1867, is recalled as being an unusually delightful occasion.

Superintendent Joseph H. Palmer introduced religious exercises in connection with these excursions, prayer being offered before leaving the Sunday-school, and the singing of Sunday-school songs while at the groves.

"A very considerable change was produced in the number of pupils of this school in the year 1882 by changing the hour of meeting from afternoon to the morning. This changed the character of the school, making it less of a mission and more of a church school. The school lost in numbers by the step, but improved by making its aims more definite. After a time it began to increase in numbers, and the wisdom of the course became apparent in the increased solidity of the school."

Miss Kate S. Williams, Mrs. Thomas H. Collins, and Miss S. J. Beebe were most zealous, devoted, and successful teachers in this school. These three beloved teachers have entered into the rest that remaineth. "And I heard a voice from heaven saying, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, for their works follow with them."

"In 1883 the Association character of the school, which

had been maintained from the beginning, was changed. It was by a vote of the officers and teachers distinctly placed in the care of the Consistory. This had always been its theory but not its practice. Now the Consistory were directly asked to assume the care of it, to appoint a Standing Committee on Sunday-school supervision, and even to appoint and annually reappoint its officers. This originated as to suggestion with Dr. Cole, the pastor, but as to act with the school itself. The application was made to the Consistory January 23, 1883, and at once granted. From that time the school ceased to be an Association, and has been the church school. No change has since been made in its arrangement except that, for the relief of what on working proved a difficulty, the Consistory returned to the school again the right to choose its own officers annually. The relation between the Consistory and the school under the arrangement as now carried on seems to be perfect. It conforms to the governmental system of the Reformed Church and establishes organic connection between the school and the church of which it is a part."

The Christmas festivals have always been occasions of great delight to the teachers and scholars, that of 1881 being of an unusually interesting character. The church was filled with the children and friends of the school.

Rev. Dr. Lansing, the prince of children's speakers, addressed them. The recitation in concert of the twenty-third Psalm by the infant-class and a "Missionary Soliloquy" by five little girls were excellent. The Christmas carols were very beautiful and the singing was good. The young people and children acquitted themselves admirably in all the exercises. The pupils were presented with handsome books. The teachers and scholars gave a beautifully bound copy of Matthew Henry's Commentary, which, with other valuable books—the gift of the pastor—were sent to their Bible-reader in India. Hyatt L. Garrison was the superintendent of the school that year, and great success and prosperity attended it in every department.

The Christmas celebration of 1888 was of an interesting character. The carols were beautiful, and the teachers and pupils received a variety of handsome presents. Spe-

cial gifts were given to thirty-nine pupils who had been present at every session of the school during the past year. Rev. H. B. Grose delivered an address which was pleasing and profitable to both old and young.

Children's Day is observed in this school with appropriate services, the pastor usually addressing the children.

The exercises in the school on Children's Day, June 17, 1889, were held in the church on Sunday evening. The teachers and scholars marched from the chapel into the church, keeping step to the organ voluntary played by Edwin Moore.

The services were opened by the singing of the hymn, "To praise Thee, ever bounteous Lord," followed by prayer. The congregation participated with the school in the hymns and responsive readings which followed.

Misses Marion de Revere, Bessie Osborne, Annie Odell, and Mabel Doren gave appropriate recitations. The chorus and semi-chorus, "Dear little Pansy," was very sweetly sung by the Primary Department, as was also the "Motion Chorus." The duet, quartette, and chorus, "There is Joy in every Sunbeam," was beautifully rendered by several of the members of the advanced Bible-classes.

Rev. Dr. Cole followed with brief congratulatory remarks, closing with a well-deserved commendation to the little ones of the Primary Department for their excellent attention and good behavior throughout the exercises of the extremely warm evening. The meeting closed with the chorus, "Thanks to God."

At the Christmas festival in 1889 the church was crowded with the Sunday-school pupils and their friends when the exercises began at half-past seven o'clock. Superintendent Charles E. See presided. Excellent singing by the school was the principal contribution of that body to the entertainment.

An address by Rev. Dr. George E. Strobridge was very appropriate and very interesting; and brief addresses by the pastor, Rev. Dr. Cole, and by the former superintendent, C. F. Tietjen, were also made.

A number of scholars who had not been absent from school during the year received handsome books, and

books were given also to some who had missed through sickness, only one Sabbath.

The Primary Department was formerly divided into small classes, Miss Caroline Radford and Miss Rachel Waring at one time in charge of it. Miss Lizzie Berwick (now Mrs. James Montgomery) also served as its superintendent, having one assistant. It then numbered between forty and fifty pupils. During the session of the large school, it met in the audience-room of the church, assembling with the school only at the opening and closing exercises.

Mr. George Stewart superintended this department from 1871 until May, 1888. His unceasing fidelity and devotion kept the class always steady and regular in its attendance and solid in its progress. The affection of its teacher for the class was earnest, and the class returned it heartily. The groundwork of the school is done in this class. The children committed Bible verses, catechism questions, and many familiar hymns. The class numbered about sixty. Mr. Stewart was assisted by his daughter, Mrs. Bethune Reevs.

At this time, January, 1891, Miss Marion Stewart is the superintendent. She is assisted by her sister, Mary E. Stewart. They have been in charge since May, 1888, and are devoted to their work and very successful in it. They celebrated the reopening of their class in September, 1889, with the presentation of beautiful bouquets of foliage plant leaves and gay autumn flowers to each member of the department. The children were highly delighted with these gifts.

The enrolment is about seventy pupils, with an average attendance of fifty. The International Series of lessons is taught. The paper distributed is the "Sunbeam." The collections are given to the general fund of the school. The singing book used is "Infant Songs."

The Society of Christian Endeavor connected with this church was organized April 15, 1887, with forty members, nearly all of whom were members of the Sunday-school. The pastor, Rev. David Cole, D. D., William M. Dick, Walter A. Drinkwater, Le Grand W. Ketcham, Miss Anna M.

Palmer, and Miss Jennie R. Doren were appointed to prepare a constitution, which was adopted. "The object of this society is to promote an earnest Christian life among its members and to make them more useful in the service of God." In addition to its regular prayer-meeting, which is held every Sabbath, once in a month a consecration meeting is held. At this meeting it is expected that the active members shall in some way orally testify concerning his or her own progress in the Christian life. There are also several standing committees, such as the lookout, prayer-meeting, and social committees, etc. This organization is a source of great power to the church and is developing a strong service and character in the young people of the church and Sunday-school. Young people must be members of the church before they can be received into active membership in this society.

Rev. Dr. Cole has always been closely identified with the Sunday-school, and rarely fails to be present either at its opening or closing exercises, not infrequently taking the place of an absent teacher. A warm attachment exists between him and the members of the school and the young people of his church, which found expression in their proposition to send him and Mrs. Cole on their recent European tour. This desire was heartily seconded by all the members of his church and congregation, who aided them financially in carrying out this plan. Their departure from America was made on July 9, 1887, in the steamer "Umbria." They travelled by sea and land 12,000 miles, and visited Ireland, Scotland, England, Holland, Belgium, France, Germany, Switzerland, and Italy, and visited at all but eight of the capitals of Europe.

The services in the church on Sunday previous to the departure of Dr. Cole on his European trip were unusually interesting, and his remarks were chiefly in reference thereto. The Society of Christian Endeavor was present. Rev. Dr. Cole closed his remarks with an earnest and impressive charge to the young people to be faithful and true to their society, to each other, to continue to read and study the Word of God, to pray for one another, and so to live that others should take knowledge of them that they had

been with Jesus. Preceding the services the ordinance of baptism was administered to two infants—Anna May Dick and Florence Estelle Drinkwater.

Dr. and Mrs. Cole on their return received a most hearty welcome by the members of the home and mission Sunday-schools, the Society of Christian Endeavor, and the congregation.

A pleasant reception was prepared by the society on Friday evening, October 26, 1887. Under the skilful and tasteful direction of the Decorating Committee the chapel of the church presented a beautiful appearance.

Letters of welcome were read from Rev. Dr. Strobridge, Rev. C. E. Allison, and Rev. E. C. Moore. Brief addresses were made by Rev. C. W. Millard, Rev. J. H. Bertholf, son-in-law of Dr. Cole, and Alexander O. Kirkwood.

Dr. Cole responded to all these tender and warm words of welcome from his brethren in the ministry, with much feeling and appreciation, after which refreshments were served in great abundance. So with music and song and social chat the hours passed all too quickly, but they will be held in pleasant remembrance by all who enjoyed them.

In the home school on Sunday, October 28, 1887, the exercises began at 9:45 in the morning, the superintendent, Christian Tietjen, promptly to the minute announcing the opening hymn, entitled "Our Morning Prayer."

At the close of the lesson for the day, Superintendent Tietjen made some very happy remarks in relation to Dr. Cole's return, and in closing said, "When he enters that door this morning, which I hope he will, I want you all to rise and sing 'Welcome Home' from your hymn-book. And I know you will sing it heartily."

At this moment Dr. Cole entered the room, not from the side door leading into the church, as he was wont to come, nor from the door at the entrance, as he sometimes came, but quite unexpectedly to all through the door at the head of the stairs leading into the basement, where he had been saying a few words of greeting to the infant-class. Unexpected as this was the school at once arose, and the

organist, Edwin Moore, led them in singing their "Welcome Home." The scene was very impressive.

At the close Dr. Cole rose and, hesitating for a moment, said, "I feel overcome by the profuse welcomes you have given me. I cannot command my voice; no language can express my feelings. I thank you a thousand times for this bright and cheery welcome you have given me. It prepares me for my future work for you. When I left you it was with some anxiety. I feared that the chain of thought and feeling might be lost in your contact with the world and the new circumstances which would be before you. You know we had just come from the delightful atmosphere with which the church and school had been surrounded for the past few months, for the silent and all-powerful influence of God's Holy Spirit was working in our church and school. But the warm welcome which I have received from you makes me feel that it has not been so. Perhaps some of you will greet me with a still warmer welcome, that some of you will come forward and tell me how you have found the Saviour since I have been away. Since I left you I have seen many forms of religion in the different countries I have visited, of which I will tell you at another time. Do you know that your privileges are far greater than many others enjoy? And for that reason your responsibility is far greater. Avail yourselves of these precious opportunities, and may the dear Lord pour his own bountiful blessing upon this Sunday-school."

The closing hymn, "Working for Christ," was then sung and the school dismissed.

In the church the morning service began by singing "Praise God, from whom all blessings flow." The 107th Psalm was then read, followed by the hymn, "While Thee I seek, protecting Power." Dr. Cole offered an earnest prayer, full of thanksgiving for past and present blessings.

The sermon was from these words, "Believe on the Lord Jesus Christ." Acts 16:31. The preacher commenced by expressing profound gratitude to God for preserving himself and wife from dangers by sea and land and throughout their journey of more than 12,000 miles without abatement of health, and for bringing them safely

to their Yonkers home. "As our brave ship on her homeward journey was battling with the tempest we felt that we were borne up by the prayers of God's dear people, and the knowledge of this came to us as we journeyed along through the week and on the Sabbath day as we rested. And we desire, Mrs. Cole and myself, to put on record our deep and profound gratitude, first to God for his tender care, and next to our dear people for their loving prayers."

Dr. Cole then spoke of the deaths which had occurred in the congregation since his absence, those of Robert Halley, Mrs. William Kellogg, esteemed members of the church, and another member of his congregation, and of the three little infants who had been taken into the kingdom of heaven. He also mentioned his intention of giving a course of lectures to the members of the Society of Christian Endeavor on the countries he had visited, and concluded by speaking of the appropriateness of God's saving plan of salvation for a lost world.

Rev. J. Henry Bertholf preached in the church in the evening to a large audience, in which the Young People's Society of Christian Endeavor was represented by its officers and members.

Rev. Dr. Cole delivered a series of lectures in the Reformed Church, under the auspices of the Young People's Society of Christian Endeavor, upon the cities of London, Edinburgh, Paris, and Rome. They were illustrated with stereopticon views by George D. Mackay, Vice-President of the Y. M. C. A.

Miss Jennie R. Doren, Miss Marion Stewart, Miss Lucy A. Bragdon, Miss Mamie Costello, Miss Phœbe Palmer, Walter A. Drinkwater, William M. Dick, William A. Wiggins, and A. C. Tompkins attended the convention of sister societies in Philadelphia in 1889 as delegates from the Christian Endeavor Society of the Yonkers Reformed Church.

The present membership of the society is eighty-five.

President - - - - - -	Mr. W. A. Wiggins.
Vice-President - - - - -	Miss Phœbe Palmer.
Secretary - - - - - -	Miss Mary E. Stewart.
Treasurer - - - - - -	Miss Edith A. Doren.

CHAIRMEN OF COMMITTEES.

Lookout	Committee	- -	Miss Marion Stewart.
Prayer-meeting	"	- -	Mr. John P. Radcliff, Jr.
Social	"	- -	Mr. W. A. Drinkwater.
Music and Flower	"	- -	Charles F. Walters.

The Mission Band of this school was begun by a class of little girls taught by Miss Grace Stewart (now Mrs. John W. Alexander). It contributed towards the missionary fund of the church and also made its president, Miss Stewart, a life member of the Woman's Board of Missions of the Reformed Church. After the resignation of its president it was disbanded for a time, but was reorganized by Mrs. Thomas Lyall in 1883, who gave it the name of "Joy Bells." Its officers were: Mrs. C. F. Tietjen, President; Mrs. Thomas Lyall, Vice-President; Miss Agnes Mitchell, Secretary; Miss V. Hover, Corresponding Secretary; Miss Marion Stewart, Treasurer. These officers took charge of it for two years, during which time it contributed towards the support of a missionary in Utah and responded liberally to an appeal—made by the writer—in behalf of the Woman's Board of Missions in New York for contributions towards a fund to procure a boat for the missionaries in Petchaburi, Siam. The amount raised that year was $93.

The following extract is taken from a letter received in acknowledgment of the money contributed by the "Joy Bells" Mission Band and the "Constant Workers" Mission Band of the Westminster Church for that object:

"The children in Yonkers have done a great thing in giving their money towards so noble an enterprise as this. The missionaries in Siam needed a boat very much to carry forward their work successfully. Some of them often go away on mission work for several days, and if any one takes sick one of the best cures is to go off in a boat for a day or two. There has been a great deal of sickness here lately, and I think it did some of our missionaries very much good to get away even for a day from the Compound, where death has made such havoc recently. As we sailed up the river we distributed our books and tracts to the crowd of curious natives, old and young. So we tried to scatter handfuls of good seed in their hearts and leave it to God's fostering

care. Again we congratulate the little stockholders in Yonkers who have so liberally given their pennies to purchase our boat. As they have so freely given so may they freely receive the blessed Saviour's blessing."

The band is now in charge of Miss Helen A. Rollins, who is assisted by Mrs. Samuel Barclay and Miss Jennie Doren. It has a membership of 224. It contributes towards home and foreign missions, and raised in 1887 $112.

In 1888 it held a most enjoyable entertainment, known as the "Dolls' Fair." The dolls' fair was a great success, so much so, that by request it was repeated the following evening. The sum of $25 was realized by the dolls' reception.

In 1888 the band assumed the support of Gria Sonndari, a native teacher in India. The present officers of the band, January, 1890, are: Miss Helen Rollins, President; Miss Veronica Hover, Vice-President; Miss Jennie R. Doren, Secretary and Treasurer.

May, 1888, Rev. Dr. David Cole and Elder George Stewart were selected as delegates from the Reformed Church in America to the Alliance of Reformed Churches and to the World's Missionary Conference, which was held in London in June. On Sunday, May 20, a very interesting farewell meeting was held by the Sabbath-school and by the church with the pastor and elder. Mr. Stewart had been the successful superintendent of the Primary Department of the school for a number of years, and the exercises were especially sympathetic.

The evening service was devoted to missions. The Society of Christian Endeavor was active in these various meetings.

On Wednesday the society and many members of the congregation were gathered on the "Germanic" to bid Godspeed to Dr. Cole and the elder.

Miss Helen A. Rollins has taught in this Sunday-school since 1852, beginning the work of Sunday-school teacher when but a child with teaching a class of little children. She has had charge of the largest Bible-class in the school since 1865, at which time the place it occupied in the chapel school became too small to accommodate its increasing numbers, and it was moved to the gallery of the church,

which it occupies at the present writing. The class was formerly composed of young men. Now young ladies are among its members as well.

The two pupils of this school sent to New Brunswick as students for the ministry, namely, James H. Owens and Henry J. Bogardus, were members of this class. The former is now the pastor of the Presbyterian Church at Perth Amboy, N. J. Mr. Bogardus was licensed to preach in 1881, and was intending at the time to become a missionary in Japan, and took a course of medical study with that end in view. At the end of that course he was prevailed upon to remain in this country and take a position in the Hospital for the Ruptured and Crippled in New York city, in which place he remains to-day.

Others from this class are now occupying positions of usefulness in the church. Walter A. Drinkwater, now one of the deacons of this church and a teacher of this Sunday-school, was a pupil in this class, also Stephen A. Peene, who is now a teacher in the school. Many from this class have become communicants in the church.

Two sons of the pastor, J. Wycoff Cole and Frank Howard Cole, Charles Howard Bertholf, Herbert R. Fredenburgh, and many others whose names cannot be recalled, have been among the number.

Miss Adelia E. Hoyt, who recently passed to her heavenly reward, was connected with this school for a period of forty-two years.

Miss Helen A. Rollins, from this school, stands high on the honorary roll of Sunday-school teachers in Yonkers for her long and faithful service in the work.

The school has always manifested a deep interest in the temperance cause and many of its teachers have been prominent in advancing the work in Yonkers. Miss Helen A. Rollins, Miss Mary Berwick, and the writer were among the founders of the Woman's Christian Temperance Union of Yonkers, which was organized March 22, 1878. John Pagan was also prominent in the organization of the prohibition movement in Yonkers, and has been nominated for several offices on the prohibition ticket.

"On several occasions during the pastorate of Dr. Cole

large accessions have been received into the church from the Sunday-school; and more than one-third of all received into the communion of the church by profession since Dr. Cole's pastorate, have come from the Sunday-school. It has had its times of coldness and fruitlessness, but it has also had its years of abundant blessing and large fruitage. During the year 1870 sixteen, the year 1874 thirty, the year 1878 twenty-three, and the year 1887 thirty-five from this school, were received into the communion of the church.

The number of pupils received into the church from the school and the Ludlow Street Mission School from 1887 to 1889 was fifty-six.

The school is self-supporting. It has supported a Bible-reader, Abram Williams, for more than twenty years at an expense of $100 per year. The contributions for benevolence in 1888 were $160.

Number on roll-book April, 1891, of officers, teachers, and scholars, 256.

Hyatt L. Garrison, ex-superintendent of the Reformed Church Sunday-school, was elected a member of the Executive Committee of the Westchester County Sunday-school Teachers' Association, which was organized at Tarrytown, N. Y., November 19, 1889.

A new library, the gift of the congregation on Christmas, 1888, was presented to the school, and the old library was donated to a school in the West. The present number of volumes is 425.

The International Lesson Quarterly is used, and the papers distributed are the publications of David C. Cook Publishing Company. The singing-book is "Pilgrim Songs."

The Superintendents of this school as far as can be ascertained have been: Lemuel Watts Wells, the first superintendent, Charles W. Baird, Anson B. Hoyt, Joseph H. Jennings, Anson B. Hoyt, John K. Myers, Gustavus A. Rollins, Anson B. Hoyt, Joseph H. Palmer, Walter Underhill, Dr. Gabriel P. Reevs, Anson B. Hoyt, James Stewart, George Stewart, Hyatt L. Garrison, and Christian F. Tietjen, Charles E. See elected in 1888, and W. A. Drinkwater elected May, 1891.

The officers of the school, January, 1887, were; Christian F. Tietjen, Superintendent; Virgil Myers, First Assistant; George Stewart, Second Assistant; Joseph Hover, Secretary; William M. Dick, Treasurer; Henry Pagan, Librarian; Edward R. Cole, Assistant Librarian.

The officers of the school January, 1890, were: Charles E. See, Superintendent; Walter A. Drinkwater, first Assistant Superintendent; Miss Marion Stewart, second Assistant Superintendent, in charge of the Infant Department; Le Grand W. Ketcham, Treasurer; William A. Wiggins, Secretary; Edward R. Cole, Librarian; Alden C. Tompkins and John P. Radcliff, Jr., Assistant Librarians.

Officers and teachers of the Sunday-school elected for year, May 1, 1891, are as follows:

Superintendent	Mr. W. A Drinkwater.
First Assistant Superintendent	Mr. John Pagan.
Second " "	Miss Marion Stewart.
Secretary	Mr. W. A. Wiggins.
Assistant Secretary	Mr. C. F. Walters.
Treasurer	Mr. Le Grand W. Ketcham.
Librarian	Mr. A. C. Tompkins.
First Assistant Librarian	Mr. E. R. Cole.
Second " "	Dr. H. Winthrop Bertholf.

TEACHERS.

Miss H. A. Rollins,	Miss M. Y. Kellock,
Miss Phœbe Palmer,	Mr. John Pagan,
Miss J. R. Doren,	Mr. Virgil Myers,
Miss Mary Berwick,	Mr. R. J. Dick,
Miss Carrie J. Bowler,	Mr. George Stewart,
Miss Jean B. Archibald,	Mr. John P. Radcliff, Jr.
Miss Agnes Mitchell,	Mr. H. L. Garrison,
Miss Edith A. Doren,	Mr. George J. Ord,

Mr. Martin Blauvelt.

PRIMARY DEPARTMENT.

Miss Marion Stewart, Superintendent; Miss Mary Stewart, Assistant.

CHAPTER VII.

ST. MARY'S ROMAN-CATHOLIC CHURCH, PARISH, AND SUNDAY-SCHOOL.*

THE first record of any religious service of the Roman-catholic Church in Yonkers is about 1836–9, at which time the Rev. James Cummiskey began his ministrations among the workmen who were engaged in the construction of the Croton aqueduct from Sing Sing to New York. Many of the laborers on the bridge over the Sawmill River—now the Nepperhan River—occupied the adjacent uplands which belonged to Anthony Archer, Sr. A building in the neighborhood of where Summit Street now runs, between the aqueduct and the river, was set apart for religious service and became the first Catholic Chapel in Yonkers, and here Rev. James Cummiskey heard the confessions and said mass for the people. Father Cummiskey won the respect of all whom he met, and people especially welcomed his coming when dissensions among the laborers occurred, as they sometimes did.

He continued his services among the Roman-catholics of Yonkers until the completion of the aqueduct, after which he left Yonkers, and the few Catholics who remained were dependent on such neighboring missions as they could reach. In the autumn of 1847 work was begun on the construction of the Hudson River Railroad through Yonkers. Thomas C. Cornell was appointed a civil engineer of this work, and the Rev. John Ryan, S. J., one of the professors of Fordham College, and later the first president of St. Xavier College in the city of New York, was charged with the mission among the laborers. Before the end of the year he made it a rule to say mass at Yonkers every Sunday and to hear confessions on Saturday evening and Sunday morning.

The first mass was held in a dwelling-house near George Morgan's Dye Works, not far from where Nepperhan

* For the most of the facts in this chapter the writer is indebted to "The Beginnings of the Roman-catholic Church in Yonkers," written by Thomas C. Cornell, and published in 1883.

Avenue crosses the Sawmill River, Hugh Donoghue serving the mass and Thomas C. Cornell being one of the worshippers. Mr. Morgan offered the use of a store-room belonging to his office, where the little congregation shared the space with boxes of logwood waiting shipment.

In 1848 Ethan Flagg erected the first three-story brick building in Yonkers. It stood on the corner of Palisade Avenue (then Factory Street) and New Main Street (then Mechanic Street) and the upper floor was hired for Father Ryan's Sunday services during the summer and autumn of 1848.

The same year Father Ryan thought the time had come to build a Roman-catholic church in Yonkers. Judge Woodworth offered to give the land for a Catholic church where St. Mary's now stands, and the offer was accepted by Father Ryan. The lot deeded was 85 feet front on South Street, as it was named in the deed, 135 feet deep, and 164 feet wide along Judge Vark's line in the rear. The name of South Street was changed to St. Mary's Street as soon as the name proposed for the new church was known. It was understood that the three partners in the fifty-acre tract had agreed among themselves to give land for three churches, Judge Woodworth to the Catholics, and Messrs. Rich and Scrymser to the Presbyterians and the Baptists, but as the latter part of this plan was never carried out, the land deeded to Bishop Hughes, in the summer of 1848, was really the joint gift of these three gentlemen.

Soon after obtaining the land Father Ryan procured plans for a church from Patrick C. Keely, an architect of considerable reputation and who built a great number of the best Catholic churches in the United States, one of which is St. Francis Xavier in New York, and St. Mary's Church was built in conformity with these plans. The dimensions of the church were 40 by 70 feet, with a small sacristy, 13 by 23 feet, in the rear, and enough of the lower part of the brick-work of the tower in front to make an entrance porch.

The building seemed so large in proportion to the needs of the congregation that Thomas C. Cornell, with the consent of Father Ryan, went to Bishop Hughes to urge a smaller church. The Bishop said that the plan ought

rather to be larger than smaller. "I have always found," said he, "the numbers as well as the ability of such missions to exceed first anticipations." Father Ryan wished the church to be dedicated "to the Blessed Virgin Mary, conceived without sin," and it is hence called either the Church of the Immaculate Conception, or St. Mary's, at pleasure.

A contract for the mason-work was made with Peter F. Peek, in 1848, for $2,045, which with the extras increased to about $2,200, and of this sum Mr. Peek agreed to give one year's credit for $400, and in addition it was provided that in case the money could not be collected, work could be stopped at any time on paying for the portion actually done. But the money did not fail, and a contract was made with William H. Hanlon to put on the roof, lay the floors, and put in doors for $1,065, which with some extras amounted to $1,200. The work was completed in December, and the windows were boarded up, with here and there an old sash to let in the light. Sashes were put in the vestry and some rude board benches were made in the church, a couple of stoves were set up, and thus, with brick walls and no ceiling, Father Ryan gave his congregation their Christmas mass of 1848 in their own church.

Collections were made by Father Ryan and by Thomas C. Cornell and others, most of it in sums of fifty cents to one dollar. The contributors from Yonkers, not a few of whom were not Catholics, included many names still remembered. Moses H. Grinnell, then living here, was one of the most liberal, giving $25. Among the others were Judge William W. Scrugham, Prince W. Paddock, Thomas W. Ludlow, S. W. Chambers, De Witt C. Kellinger, Levi P. Rose, Lispenard Stewart, W. F. Groshon, Thomas C. Cornell, Hugh Donoghue, C. M. Odell, Jacob Read, Edward F. Shonnard, Mr. Williams, John Chrisfield, John Mathews, John Moffat, and many others.

The church walls remained unplastered, with no ceiling but the open roof, for nearly three years, and the only seats were rude board benches without backs, the men all sitting on the gospel side and the women on the epistle side, but in the summer of 1846 enamelled glass windows were put in at a cost of $500, which however included a sanctuary rail.

Judge Woodworth offered to pay the cost of the spire if the church would complete the brickwork of the tower, and this was done in the autumn of 1849 at the cost of $600. In all these building contracts Father Ryan's building committee had been Judge Woodworth, Thomas C. Cornell, and Hugh Donoghue. At the end of 1849 the church had cost, exclusive of land, $4,500. This was the portion of the church which now (February, 1887) lies in the front of the transepts and remained thus unfinished until the autumn of 1851.

Father Ryan organized a Sunday-school as soon as he could obtain a place to hold it. He taught the children himself, and from among the pupils of the Sunday-school who had voices for music he selected a number and taught them the elements of musical notation every Sunday afternoon when he could himself be present with them. The school met in the audience-room of the church and numbered about fifty pupils.

In September, 1850, the College of St. Francis Xavier was opened in Fifteenth Street, New York. Father Ryan was chosen its first president, and his duties there rendered it impossible for him to continue his mission at Yonkers.

For a time, in 1850, Father Bienvenue attended the mission, coming from Fordham every Saturday evening and returning on Sunday evening. He attended the mission Sundays and holy days from 1849 to 1850. He was succeeded by Rev. Father L. Jouin, S. J., who continued in charge from 1850 to 1851. At the end of this year the congregation thought they were able to maintain a resident pastor, and after consultation with the above mentioned lay committee, with the approval of Fathers Jouin and Ryan, Thomas C. Cornell made the request for a resident pastor to Archbishop Hughes, who promptly responded, and in July, 1851, Rev. Thomas S. Preston, now the Right Reverend Monsignor Preston, holding the dignity of prelate of the papal household, arrived in Yonkers and took charge of the new parish.

After Father Ryan became president of the College of St. Xavier in New York and gave up his Yonkers mission, his Sunday-school was continued with some intermissions

by his successors. Father Jouin brought in lay teachers to assist him. There exists no contemporary record of Father Jouin's Sunday-school, and tradition can now recall among its teachers only the names of Mr. and Mrs. T. C. Cornell, Dr. Hugh Gartlan, and Hugh Donoghue. This school, numbering less than a hundred pupils, Father Preston found at his coming in 1857. He preferred to have the religious teaching of the children in his own hands, and relieving the lay teachers taught the children himself on Sunday afternoons. Sunday-schools under lay teachers do not seem to be entirely in accordance with Roman-catholic customs. Religious instruction comes from the priest or from the religious orders who make teaching a duty. Hence perhaps one of the reasons why Catholics desire parish schools and teach religion in the lessons of every day.

The church at Yonkers when Father Preston took charge was still in an unfinished condition. But by All Saints' Day it was finished, and on November 16, 1851, Bishop Hughes blessed the church and gave confirmation. Several clergymen were present and the Rev. Arthur J. Donnelly, who afterwards became pastor of St. Michael's, New York, and is now one of the Vicars-General of the diocese, was master of ceremonies. After the service at the church Archbishop Hughes, Father Preston, Thomas C. Cornell, with two or three other friends of Judge Woodworth, were invited to dine with him at his residence at Manor Hall.

This school had been opened in the early spring of 1852 in the basement of the dwelling-house still standing on the northwest corner of St. Mary's and Clinton Streets, with less than a dozen boys and girls together, and it did not exceed two dozen when first opened in the new schoolhouse. But a year later the number exceeded eighty, and when closed in March, 1854, there were ninety-two.

At this time the Yonkers mission included Hastings, Dobbs Ferry, and Tarrytown. Father Ryan occasionally said mass at those places, and the Very Rev. Dr. Power, V. G., occasionally said mass at Hastings. Dr. Power died in April, 1849. After Father Preston's coming these missions were regularly attended. There was no parochial

residence in Yonkers at that time, and Father Preston boarded as he could.

In the summer of 1853 he ventured to build a house. He did not ask for much—a small parlor, a dining-room and a kitchen, with two bedrooms above, making a house less than twenty-five by thirty feet, which was built at a cost of about $2,200. The house was scarcely inclosed when in October, 1853, Father Preston was recalled by Archbishop Hughes to become his secretary.

The congregation of St. Mary's with great regret heard the recall, and a delegation, among whom was Thos. C. Cornell, went down to the Archbishop to induce him to reconsider the call. But the Archbishop promptly intimated that such petitions could not even be considered. "I must look on every side," he explained in a kindly way, "and must be left free to do what seems to me best for all."

Father Preston's successor, in making his financial statement in assuming control of the parish, said that the record showed that during the two years and three months of Father Preston's pastoral charge in Yonkers he had drawn but $200 for his own salary and personal expenses. Father Preston was subsequently made Chancellor of the diocese, and has now long been Vicar-General and one of the Archbishop's council.

Rev. John McMahon succeeded Father Preston and continued in charge from October, 1853, to May, 1854, and was succeeded by Rev. Eugene Maguire, who remained in charge from May, 1854, to February, 1856. The parish school had been discontinued for two months before he came and was not reopened during his stay, and the little schoolhouse became the residence of the sexton.

The Rev. Edward Lynch was appointed the next pastor of St. Mary's at Yonkers, on February 20, 1856, and continued in charge until May, 1865. His assistants during his pastorate at St. Mary's Church were: Rev. S. A. Mullady, S. J., from January, 1859, to July, 1861; Rev. Father Biretta, O. S. F., from 1861 to 1862; Rev. Patrick Brady, from January, 1863, to May, 1863; Rev. T. Byrne, June, 1864, to October, 1864; Rev. Wm. H. H. Oram, from October, 1864, until May, 1865.

The parish school had been discontinued for nearly two years. Father Lynch had been but two weeks in Yonkers when it was reopened in the small schoolhouse with twenty-two girls under Miss Josephine Dwight, and as many boys under James Webb. A few weeks later John J. Hughes, who afterwards became the pastor of St. Jerome's Church, Mott Haven, was put in charge of the boys, and the basement of the schoolhouse was fitted up for the girls, whose number increased to more than eighty during the year Miss Dwight remained with them. Father Ryan, in building the church, did not wish to leave it possible to put any basement room under it, but Father Lynch found the want of such a room so great that he undertook it, and he placed stone piers under the floor with columns. This work cost about $600, and the boys removed to this room in 1857. John J. Hughes entering the college at Fordham, Mr. Reily took his place as teacher of the boys. From that year till 1860 the little schoolhouse was occupied by the girls under the care of the Sisters of Charity.

The coming of the Sisters of Charity to Yonkers is an important event in the history of this church, and the circumstances of their coming are as follows: the Mother House of the Sisters, near Fifth Avenue and One Hundred and Seventh Street, had been recently taken for Central Park, and another and larger place was required. A place on the Hudson River, between Tarrytown and New York, seemed desirable. Mother M. Angela, a sister of Archbishop Hughes, was at that time the Superior. She had been Sister Angela in charge of St. Vincent's Hospital until the preceding December, 1865. At Mother Angela's request Thomas C. Cornell accompanied her and her secretary, Sister Willian Anna, in visiting and examining the places offered for sale on the Hudson.

Mr. Cornell invited Mother Angela to visit the Forrest property. He had known the place and its owner for some years, and when Mr. and Mrs. Forrest were talking of building, Mr. Forrest had intended to build on the point, since cut by the railroad, "a cluster of towers in the later Norman style." The present situation was selected and the castle completed. Before showing it to Mother Angela Mr. Cor-

nell sent for Mr. Forrest to come and see him, which he did.

In the course of the interview Mr. Forrest said, "The place has cost me a hundred thousand dollars, and if the Sisters want it they can have it at cost, and I will make them a present of five thousand dollars towards the purchase." An appointment was made for him to meet Mother Angela on the ground. Mr. Forrest, not content with showing her the beauties of the place, the castle, the cottage, and the great stone barn, took her to the pond near the gate where the fish came to the shoals and ate bread out of his hand.

At Mother Angela's request Archbishop Hughes, accompanied by Mr. Cornell, looked over the place that he might advise her about the purchase. "This is the place," said the Archbishop, on seeing it. But on reaching the castle he added, "But that must come down." Second thought, however, preserved it as a residence for the Chaplain. The purchase was consummated in December, 1856, and Mr. Forrest gave his certified check for $5,000 as his contribution.

The title is in the name of the Sisters of Charity, a corporation organized under the laws of the State of New York. The foundation of the convent was begun in the spring of 1857, and the corner-stone of the chapel was laid by Archbishop Hughes September 8, 1857. In his address he claimed for the chapel the dignity of a parish church, and spoke with force of the far-reaching influence of the institution of which they were then laying the foundations. A small colony of sisters then occupied the castle, and in September of the same year two of them—Sister M. Chrysostom and Sister M. Winnefred—were put in charge of the girls' department of the parish school in Yonkers. Father Lynch provided a carriage to bring the Sisters to the school and to return them to their home every night. This was ten years before the Sisters had their own house of St. Aloysius in Yonkers.

Father Lynch thought the building of a new schoolhouse his most important work, and in 1859 its erection was begun. The dimensions of the building were 50 by 55 feet,

with two stories, a basement and attic. It was completed in September, 1859. It cost, including furniture, about $10,000.

Sisters Chrysostom and Winnefred remained in charge of the school till the death of Sister Chrysostom, January 28, 1865. Sister Chrysostom was endowed with unusual intellectual gifts and was a most successful teacher. She is still held in loving honor by all who knew her, and although long ill with consumption, she continued to work faithfully until within a few weeks of her death. During her illness her place was supplied for over a year by Sister Ambrosia, who subsequently was put in charge of the girls' protectory at Westchester, and is now Mother Superior of the Sisters of Charity in the diocese.

Father Lynch put the Sisters with the girls on the first floor, and the boys on the second floor of the new schoolhouse under the care of the Christian Brothers, and the third floor was fitted up for the brothers' dwelling.

The Brothers' School was opened in September, 1871, under the care of Brother Clementin—now vice-president of Manhattan College—as director, with three assistants and about 150 boys. Mr. Riley's school in the basement of the church the preceding year numbered about 125 boys.

The girls' school in the spring of 1857, before the coming of the sisters, had numbered about 83, but when Sisters Chrysostom and Winnefred came the number increased to above 100. When they moved into the new schoolhouse in September, 1860, the girls numbered 135, and at the time of Sister Chrysostom's death had reached 155, making the whole school of boys and girls about three hundred.

After the building of the schoolhouse the enlargement of the church was begun, and transepts, chancel, and vestry were added. In the original church there were but two aisles and 84 pews; in the enlarged church there are three aisles and 162 pews on the floor and 34 in the gallery, and it will seat one thousand persons. The enlargement of the church was finished in the autumn of 1863 at the cost of $13,000. James and David Stewart did the mason work and Anthony Imhoff the carpenter work.

The parish work increased so largely that Father Lynch was obliged to call an assistant, who was Rev. S. A. Mullady (formerly of the Society of Jesus), who was his first assistant. Other assistants followed him. Father Lynch began to fail in health for nearly a year before his death, which occurred at the parochial residence May 5, 1865, in the tenth year of his pastorate at Yonkers. He was much mourned by his people, who were devotedly attached to him.

It was Father Lynch's habit to consult with his people about all of his undertakings. He mingled much among them and spoke freely of what he thought it might be best to do and of the reasons for it. He did not discuss matters with them to any extent, but rather stated his own wishes and hopes in a way not to invite objections.

Whenever he met his people in their own homes, or by the way, he talked of things until they saw as he did, and then whatever he undertook the people were heartily with him. Outside of his church all whom he met respected and honored him. He interested himself in the local and public welfare, giving his influence to the side of the Government from the breaking out of the war in 1861.

He brought his people and the children of his schools to the great fair held in February, 1864 (in the then new building, now the Macfarlane silk factory, on James Street), in aid of the United States Sanitary Commission, and was one of the guests at the dinner which was given there by its friends to all the Yonkers clergymen.

A little pamphlet, entitled "Chronicles of Yonkers," was privately printed and sold for the benefit of this fair. It was beautifully printed on rose-tinted paper. Its author, then unknown, was Robert P. Getty. In this pamphlet a rhyming description was given of the clergymen of Yonkers, and Father Lynch was alluded to in the following lines:

> "St. Mary's good priest I know by repute,
> His zeal and devotion no one can dispute;
> Be they Protestant or Catholic, the truth let me clinch,
> There are few better men than our own Father Lynch."

Father Lynch was quiet and unostentatious in his manners and very simple in his way of living. Though

possessed of means of his own, he was contented to live with his assistants and friends in the narrow accommodations of the parochial residence. He was a prudent financier, social in his feelings, and his kindly and gentle ways won for him many friends in Yonkers. When his funeral procession passed on the way to the railroad the bell of St. John's Episcopal Church was tolled. His remains were interred beside his parents and kindred in St. Agnes' Cemetery, Syracuse.

The successor of Father Lynch was the Rev. Charles T. Slevin, who came to Yonkers in May, 1865. For two years he had no assistant. One of the first of Father Slevin's works was the erection, in 1866, of a white marble altar and tabernacle in place of the wooden altar in the church. In 1867 the altar recess was beautified by three large paintings.

Father Slevin also enlarged the parochial residence, making an addition to the front of the building and doubling the accommodations, at a cost of $10,000.

The parish school was continued by Father Slevin as he found it. Sister Ann Cecilia and Sister M. Maurice conducted the girls' school, which numbered 155 children, and the Brothers had about 150 boys in 1865. The boys' school was discontinued in November, 1876, until it was reopened by Rev. Charles R. Corley, the successor of Father Slevin.

Father Slevin's assistants were the following: Rev. Albert A. Lings (now pastor of St. Joseph's Church), from October 1867 to 1871; Rev. Bernard Goodwin, June, 1871, to February, 1872; Rev. J. Byron, from February, 1872, to June, 1874.

During this time Father Slevin's health had been so much impaired that he obtained leave of absence and went to Europe, hoping to regain his health by an ocean voyage and a brief visit to the Continent. The Rev. Edward McKenna took his place as parish priest from February to October, 1873. Father Slevin returned with improved health and resumed his pastorate in October, 1873. Rev. Eugene McKenna assistant from June, 1874, to May 1875; Rev. James W. Hays, May, 1875, for a short period.

But before this, in October, 1874, Rev. Andrew O'Reilley was made assistant and serves until the present date.

Father Slevin's health continued to fail, and in June, 1877, the Rev. Charles R. Corley was sent to supply the place. On the 18th of July, 1878, Rev. Charles T. Slevin, still holding his pastorate, died among his relatives at North Easton, Mass.

Father Slevin was the first pastor to have a paid choir at St. Mary's. He rebuilt the organ gallery, putting a larger and finer organ in place of the old one, which remains. He reduced the debt on the church from $18,000 to $12,000. During his pastorate two important events occurred in the history of the Catholic Church at Yonkers: first—the founding of St. Aloysius'* in 1868, and second the setting off of the new parish of St. Joseph's in 1871.

The Sisters of Charity had frequently been solicited to take charge of small boys so young as still to need woman's care, and it was finally decided to open a boarding-school for that purpose. Thomas C. Cornell, in response to Mother Jerome's inquiry for a suitable place, recommended the handsome property formerly occupied by Judge Aaron Vark, on South Broadway. It was accordingly purchased by the corporation of the Sisters of Charity, in November, 1868, for $42,000. It comprised four and a half acres of land on the highest ground in that neighborhood. Important additions have been made, making the property of high value.

The institution has been successful and has always been filled with pupils. Its chief importance and influence, however, have been in bringing to Yonkers a community of Sisters of Charity. Sister Ann Cecilia was made the first Sister Superior of the institution, to which was given the name of the Academy St. Aloysius, and its doors were opened to its little protégés in December, 1868.

From that date it became the home of the Sisters teaching in the parish school. For the preceding eleven years they had in all weather gone through the two miles' jour-

* On Sunday, Christmas morning, 1887, at half-past one o'clock, St. Aloysius' Academy on South Broadway was almost totally destroyed by an accidental fire.

ney from the convent to the school in the morning and returned in the evening every school-day and to the Sunday-school on Sundays. The Sisters delight to tell of the kindness and thoughtfulness, during these years, of Mrs. M. W. Rooney, who sent them, from her home on South Broadway and Prospect Street, every day a hot dinner for their noon recess.

Sister Mary Pius succeeded Sister Ann Cecilia in the charge of St. Aloysius' in April, 1871. The sisters at the parish school are Sisters Maria Magdalena, M. Germana, Agnes Loyola, M. Myra, and Frances Clara. Sister M. Arsenia is now at the head of the parish school.

The present parish priest of St. Mary's is Rev. Charles Raymond Corley, who has been pastor since 1877. He was born on St. Raymond's Day in 1848, received his classical education at St. Xavier College, New York, entered the Provincial Theological Seminary, was ordained by Bishop McQuaid in 1871, and in June of that year was sent to St. Mary's, Rondout, where he was assistant for two years. In July, 1873, he was sent to St. Peter's, New York, as one of the assistants of Father Farrell, now Bishop of Trenton, where he remained until the Archbishop sent him to Yonkers in June, 1877.

Father Corley's assistants have been Rev. Edward Sweeny for a short time in 1877; Rev. Michael Montgomery, 1880 to 1881. The latter assisted during the temporary illness of Father Corley. And since 1884 Rev. James F. McLoughlin has also been an assistant. Rev. Andrew O'Reilley, D. D., who was assistant when Father Corley came to the parish, has with Father Corley done almost all the pastoral work of St. Mary's for the past five years and more.

The parish school was one of Father Corley's first cares in coming to Yonkers, and he reopened the boys' department again under the Christian Brothers. Rev. Brother Elwaren, in September, 1877, was made principal. He had three assistants, his boys' department numbering 215.

Brother Alexis succeeded Brother Elwaren as director in September, 1881, and Brother Abel was put in charge in September, 1882, with Brothers Alphanus John, Aloysius,

and Francis as assistants, with 313 boys in the classes. John M. Flood was also one of the assistant teachers.

Father Corley, on his coming to Yonkers, found Sister Martina in charge of the 300 girls of that department. In September, 1878, she was succeeded by Sister Maria Magdelina, and under her administration the school was marked by great ability and success. She was assisted by Miss Maggie M. Hynes and several others.

The girls' department is now in charge of Sister M. Arsenia and the boys' department of the school is in charge of Rev. Brother Dennis, with three Brothers as assistants. In January, 1884, the two schools numbered nearly 800 pupils.

The Sodalities of the parish school are as follows: St. Aloysius Society of Boys, Holy Angels of Girls, and Society of the Holy Infant. The number of children on the parish school-book was 835, and at the free school of Mount St. Vincent, in this parish, 100; at St. Aloysius Academy 30, in 1888. So that in the parish of St. Mary's there were in 1888, 965 children enjoying Catholic education without expense to the city or State. The number of girls attending the parish school in November, 1890, was 425. The number of boys was 410.

In the year 1885 the building for the parish school erected by Rev. Father Lynch in 1860 was greatly enlarged at a cost of about $20,000. The building is three stories in height and has a frontage of 123 feet on St. Mary's Street, with a depth of 53 feet.

The record of the marriages and baptisms in St. Mary's church during the following years reads thus:

Baptisms.		Marriages.	
1882 - -	162.	1882 - -	30.
1883 - -	152.	1883 - -	34.
1884 - -	168.	1884 - -	38.
1885 - -	197.	1885 - -	45.

The present membership is six thousand.

St. Mary's Church has several societies. The Sodality of the Sacred Heart in 1883 numbered 600 members. The Confraternity of the Living Rosary of the Blessed Virgin Mary had a membership of 350, and the Children of St. Mary over 100. The church has also a Ladies' Temperance

Society, a Young Men's Temperance Lyceum, and the Immaculate Conception Total Abstinence Society.

The officers of the Young Men's Temperance Society for the year 1890 were: John Hennesey, President; Cornelius Coughlin, Recording Secretary; Maurice Connery, Financial Secretary; Dennis Muldoon, Corresponding Secretary; Dennis Murray, Treasurer; James McGrath, Sergeant-at-Arms.

The financial statement of the Church of the Immaculate Conception for the year 1890 shows receipts of $38,990 15; loan, $21,036 32; total, $60,026 47. All of this sum was expended, $48,045 being paid on the new church.

The entire amount paid on the new edifice is $56,341 60. The debt of the church is $21,036 32, and there is $63,000 worth of insurance.

Rev. Charles R. Corley, rector, is the treasurer; John F. Flood, accountant. The auditors were Michael Dee and John J. Devitt.

St. Mary's parish is one of fourteen in the Archdiocese of New York that has been honored by making its Rector immovable; that is, he cannot be changed unless tried and convicted of some misdemeanor by an ecclesiastical court. In all the other parishes, of which there are over one hundred and thirty with resident pastors, the Archbishop, of his own volition, with or without cause, can remove the rector or pastor. The immovable rectors have a voice in selecting the Bishop of a Diocese when there is a vacancy.

Rev. Charles R. Corley, who became rector in 1877, still continues in charge of St. Mary's Church, winning the respect of all with whom he comes in contact by his scholarly attainments and gentle bearing. He has succeeded in clearing the property from debt. During his rectorship a new church edifice was begun, the completion of which is expected to be in the fall of 1891.

The new church building is located on the 175 by 200 feet lot at the northwest corner of South Broadway and St. Mary's Street. The building is of stone, and will have a seating capacity of 1,400. There is a chapel wing to the church, capable of holding 150 to 200. The cost of the building will be $125,000, without the tower, which will be

near the centre on St. Mary's Street. The style of architecture is Rounded Arched Gothic. The architect is Lawrence J. O'Connor, of New York. The church when completed will be the finest and most costly Catholic church in this Diocese outside of New York city.

On Sunday, May 4, 1890, the blessing and laying of the corner-stone of the new church took place; Rt. Rev. Monsignor Preston officiated. The sermon was preached by Very Rev. Joseph F. Mooney.

The number of baptisms in 1889 was 258. The number of marriages was 51.

The attendance at the various masses celebrated in St. Mary's Church on Sunday amounts to five thousand people. The number of persons confirmed during the pastorate of Rev. Charles R. Corley to the present date, 1888, is 1,532.

The present choir is composed of Miss Mary Schaeffer, soprano; Miss Eliza Kiley, alto; J. N. Craft, tenor; and Adolph Schaeffer, bass, with a chorus of twenty-three voices. The organist is Prof. Bernard E. Johnston.

Joseph Hagan is the present sexton of St. Mary's Church, and Michael Moran is the sexton of St. Mary's Cemetery. The former has occupied the present place over six years.

Saint Joseph's Hospital, which was erected in 1889 on South Broadway on the site formerly occupied by St. Aloysius Academy, was the carrying out of a project that first saw light in 1878, when the Sisters of Charity obtained a charter from the Legislature for the purpose.

St. Joseph's Hospital was formally opened on Wednesday, March 19, 1890. It is under the management of the Sisters of Charity of St. Vincent de Paul, Sister Ann Aloysia being the Sister-in-Charge, and is attended by the priests of the church.

The medical staff of St. Joseph's Hospital is as follows: Dr. P. A. Callen, President; Dr. N. A. Warren, Secretary; Drs. Valentine Browne and Samuel Swift, Consulting Physicians; Drs. A. C. Benedict and P. A. Callen, Consulting Surgeons; Drs. E. M. Hermance, John H. Seabury, E. E. Colton, and J. T. Gibson, Visiting Physicians; Drs. P. H.

Pyne, Henry Moffat, E. I. Harrington, and N. A. Warren, Visiting Surgeons.

The following is a printed report of St. Mary's Sunday-school in the centennial year, April 1, 1876.

"The Sunday-school connected with the Church of the Immaculate Conception on St. Mary's Street, of which Rev. Father Slevin is pastor, is under the charge of the Christian Brothers and Sisters of Charity, and has a very large attendance.

"The following statistics are those of the male department only; those of the female department failed to reach us in time for publication. Teachers 3, scholars on register 250, average attendance 200, largest attendance 235, number in primary department 110, number of deaths 4, volumes in library 200."

The teachers are Brothers Simplican, Ireeneno, and Edmund. The number of pupils contained in the Sunday-school connected with St. Mary's Church, with those who came from Mt. St. Vincent was nearly 1,000 in January, 1889. The Sunday-school is under the charge of four Christian Brothers, five Sisters of Charity, and three lay teachers.

The number of pupils in Sunday-school in January, 1890, was 1,000.

In this school the Catechism of Christian Doctrine is taught, which catechism was ordered by the Third Plenary Council of Baltimore. Having been compiled and examined, it was approved by Archbishop Gibbons, of Baltimore, apostolic delegate, April 6, 1885. Also of which imprimature was given by John, Cardinal McCloskey, Archbishop of New York, at New York, April 6, 1885. The Catholic hymn-book is also used and instruction explanatory of the catechism is given. Two sessions are held, in the morning at nine o'clock and in the afternoon at two o'clock.

CHAPTER VIII.

THE WARBURTON AVENUE BAPTIST CHURCH AND SUNDAY-SCHOOL.

THE following interesting and important facts concerning the organization of the First Baptist Church in Yonkers are gathered from several of the early members of the church and from a pamphlet which was prepared and published by a committee appointed by the church June 30, 1869.

"At a meeting held May 14, 1849, at the residence of Benjamin F. Crane on Ashburton Avenue (now the northeast corner of Ashburton Avenue and Locust Hill Avenue) Rev. D. Henry Miller (now Rev. Dr. Miller) offered a resolution that a Baptist church be organized. The resolution was adopted, and seven persons enrolled themselves as members that evening, viz: Peter F. Peek and his wife Abbie J. Peek, Benjamin F. Crane and his wife Emeline Crane, George Van Ness, Elias Whipple, and Rev. D. Henry Miller. A week later the following persons were added to the membership roll: Mrs. Lucy E. Miller, wife of Rev. D. Henry Miller, Mrs. Mary Miller, the mother of Rev. D. Henry Miller, A. C. Van Ness, Jonathan Odell and his wife, Mrs. Rosina Whipple, Miss Amelia Minnerly, and Mrs. M. A. Chambers.

"Rev. D. Henry Miller was the first pastor of the church, and preached his first sermon to his congregation in Flagg's Hall. May 23, 1849, the new organization was formally recognized by a council of members and delegates from neighboring churches."

Evening meetings were held by this little company and others some time previous to the above date. The first Baptist prayer-meeting was held at the residence of Peter F. Peek on Tuesday evening, March 5, 1847. At that meeting there were eleven persons present. The first sermon preached to a Baptist audience was by Rev. John Dowling, D. D., a Baptist clergyman of New York city. This service was held at Mr. Peek's residence in August,

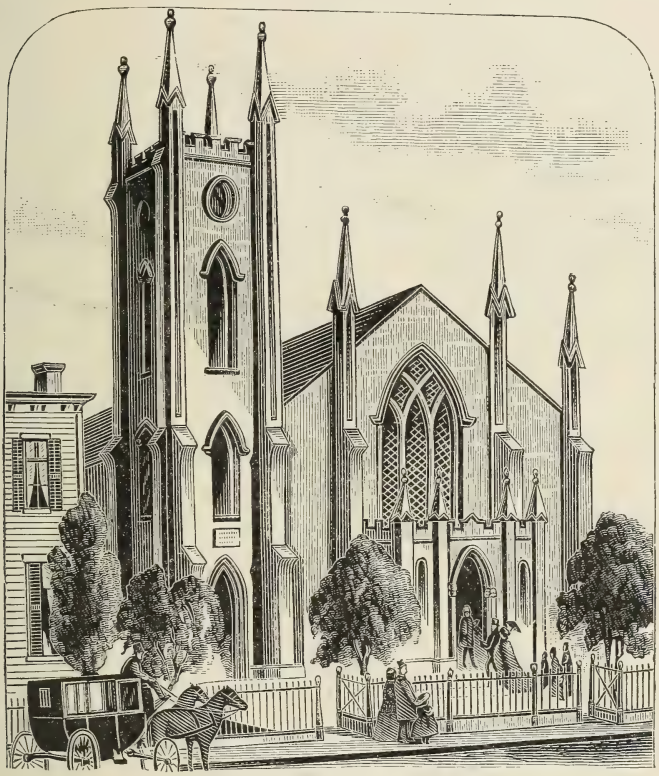
1847. The text was, "Weeping may endure for a night, but joy cometh in the morning." Psa. 30:5.

A few days after the organization of the church, steps were taken towards collecting funds for the erection of a church building. A series of lectures and public readings was given for this object. Edwin Forrest, of Forrest Castle, now Mount St. Vincent, gave a reading from Shakespeare in the Getty Lyceum in the Getty House, in March, 1853, offering his services gratuitously. It was the only public reading he ever gave. The receipts of that evening's entertainment were $200, a large amount for an entertainment of that character in Yonkers at that time. Other readings followed this, and from these public efforts quite a handsome sum was raised for the church building fund, and a lot was secured on North Broadway—now occupied by Temperance Hall, which was erected by the Woman's Christian Temperance Union of Yonkers—and the building was begun. The corner-stone was laid October 24, 1850, and the work prospered and prospects were bright for the early completion of the church.

The following incident is related in connection with the building of the church. One day in the early springtime, Peter F. Peek, one of the prominent leaders of this enterprise, in company with the Rev. John Dowling, D. D., was crossing the Hudson River in a rowboat. Suddenly the sky became overcast, the wind blew, and the waves dashed against the little boat, which interrupted the pleasant conversation in which they were engaged about the new church enterprise. As the wind and waves became contrary, Dr. Dowling said to his companion, "Deacon Peek, you take one oar and we will call that work, and I will take the other oar and we will call that faith," whereupon he took the oar and the honored clergyman and the good deacon did their work nobly, and notwithstanding the wind and tide, which were both against them, in due time they reached the shore in safety. Was their experience prophetic of future events?

Not many days after this occurrence there came a great wind which blew down the rear wall of the church building then in course of erection. This unexpected

catastrophe furnished a theme for their young preacher for a discourse, and the next Sunday morning he preached a sermon from these words found in Ezek. 13: 10, 11: "One built up a wall, and lo, others daubed it with untempered mortar," etc. The preacher, after alluding briefly to the building of the church and the event which had recently



MOUNT OLIVET BAPTIST CHURCH.*

transpired, concluded his discourse with an earnest exhortation to his hearers to remember that they were all build-

* The engraving shows the first home of the Baptists in Yonkers, which was situated on North Broadway between Dock Street and Wells Avenue on the lots where the Temperance Hall now stands. Upon the completion of the new church building known as the Warburton Avenue Baptist Church, the old church was taken down and the materials in it used for the erection of the Nepperhan Avenue Baptist Mission Sunday-school building.

ers who were rearing each the fabric of his own life. Every day the walls of the fabric were rising higher and higher. He exhorted them to see to it that what they builded should be silver, gold, and precious stones, that might last and shine for ever—not the wood, hay, and stubble of vanity and worldliness, which must all perish in the fire.

At length, after the persistent and persevering efforts of the brave band of faithful workers, the building was completed and dedicated in 1852. It was a brick structure, 52 by 63 feet, with a square tower on the southeasterly corner 60 feet high. On this tower was a white marble tablet bearing this inscription, "Mount Olivet Baptist Church. Erected to the Triune God, 1852." The building contained a basement which could accommodate about 200 persons, and the main audience-room and the small end gallery had seating capacity for nearly 400 persons.

One of the many interesting meetings held in this church in the year 1858 is thus referred to in the journal of the late Rev. Robert Kirkwood:

"I attended a deeply interesting all-day prayer-meeting held in the Mount Olivet Baptist Church. It was a union meeting of the various churches in our village. The morning service was peculiarly impressive; the Holy Spirit with his all-powerful and all-pervading influences seems to be moving the hearts of the unconverted in our midst. The work of grace appears to have begun among the young people and children of the Sunday-schools. It was very interesting to hear the testimony of the young converts in prayer and exhortation, telling of their newly found joy and peace in the Saviour. Religion is the theme among those who hitherto have been uninterested in the all-important subject. As the meeting was dismissed many seemed almost unwilling to leave the church, apparently held by an irresistible and invisible power, and little groups lingered in the aisles and at the church door, talking earnestly about the salvation of their friends and neighbors who are out of Christ. The interest on the subject of vital religion seems to be increasing, and the religious press is teeming with accounts of extensive revivals

throughout the churches of our land. May the great Head of the Church bestow upon the beloved pastors and their dear people in our village his richest blessing, and permit them to experience in greater measure the gracious influence of the blessed Holy Spirit!"

The following persons were the members of the choir in the Mount Olivet Church: James Youmans, George Van Ness, Abram B. Mead, William Wittemore, Mrs. Sarah Mead, Mrs. John A. East, Miss Turner (late Mrs. B. Leeds), Mrs. Charles T. Mercer, Miss W. Whipple, and Miss Sarah Hallet (now Mrs. William N. Bailey). Miss Ella Youmans was the organist.

In the year 1863 the building of a new church was talked of among a few of the members of this church, but no active or general movement looking towards this object was made until the regular church meeting held on October 2, 1867, which was the date of the first *formal* proposition and church action. Months previous to this, however, and in anticipation of the acceptance by the church of the formal offer, the lots had been purchased; and several weeks before the above date the plans had been drawn, the main contracts had been awarded, and ground had been broken.

At that meeting a communication in regard to this subject was read by the pastor, Rev. A. J. F. Behrends (now Rev. Dr. Behrends), to the congregation, from John B. Trevor and James B. Colgate, and was as follows:

To the Mount Olivet Baptist Church, Yonkers.

Dear Brethren:—Feeling a deep interest in the advancement of the cause of Christ, and under obligations to him for many blessings, and as expressive of our love for him and for the Church which he has purchased with his own blood, we propose to erect and give to you a church edifice (according to the plans herewith submitted), with the ground, being about 218 feet on Ashburton Avenue, and 204 feet, more or less, on Warburton Avenue, besides an additional piece adjoining the easterly side, 50 by 100 feet, free from all debt, on the following conditions:

1. The church, on entering into possession, is to be known as the "Warburton Avenue Baptist Church," instead of "Mount Olivet Baptist Church."

2. The church is to relinquish to the undersigned all its rights, titles, etc. (if it have any), to the eight lots on the northerly side of the Manor House property.

3. The church shall not encumber with debt or sell the said property, and it is distinctly agreed between us that it is to be used as a Baptist place of worship for all time.

4. The church is to use the said building and grounds for no other purpose than those of a religious character, all meetings of a political or secular character being forbidden to be held on the premises.

5. The church is to raise the sum of ten thousand dollars in cash, which is to be spent in furnishing the new edifice, under the direction of the architect, E. L. Roberts, Esq.; and should there be any surplus, it is to be spent towards paying for an organ to be used in said building.

6. In case of any dispute arising hereafter as to what is a Baptist church, it is to be settled by the creed of the present church, in which its doctrines are fully set forth.

Should the church agree to accept the property on the above conditions, and instruct its trustees to receive the same, we agree to deposit in the hands of F. A. Coe, Esq., of Yonkers, a deed, to be held by him in trust, and to be surrendered to your trustees on these conditions being fully complied with.

Hoping the above propositions will meet with your approval, and be favored with the blessing of God, we are, dear brethren,

Very truly yours,

JOHN B. TREVOR.
JAMES B. COLGATE.

The communication was referred to a committee, consisting of Brothers Edward Bright, P. F. Peek, and Isaac G. Johnson, who submitted the following report, whose appended resolutions were unanimously and heartily adopted:

The committee, to whom was referred the communication of Brothers John B. Trevor and James B. Colgate, is profoundly impressed with the generous and noble work they propose to do, and the reasonableness of all the conditions upon which the church is to accept the gift. Such a church edifice as they intend to build at their own expense will be more than impressive, and delightful evidence of the estimation in which they hold their Christian and denominational convictions; it will also prove to be, as your committee believes, an inestimable blessing to the community in which it is to be located and to the cause of evangelical truth throughout the world. For it is to be, from generation to generation, the spiritual home of a living church of Jesus Christ, and such a church is everywhere and always the best and most potent conservative force in the world.

The Christian men and women here assembled should, therefore, accept this munificent gift of their brethren with fervent gratitude to God and with no other thought or purpose than to regard it as a perpetual argument for the existence of a living, united, and aggressive church within its walls—a church that shall evermore hold to and hold forth the truth as it is in Christ Jesus; the truth as he, and those whom he personally instructed, held and illustrated it.

The committee recommend, therefore, the adoption of these resolutions:

Resolved, That in the spirit of the sentiment herein expressed, and in the hope of the fullest realization of all the blessings herein intimated, this Church does hereby express its profound gratitude to God for the timely, munificent, and noble gift proposed by Brothers John B. Trevor and James B. Colgate.

Resolved, That the Trustees of the Church and Society be, and they are hereby, requested and instructed to accept the conditions on which Brothers Trevor and Colgate propose to transfer the deed of the new church edifice, and to take the necessary measures to carry into prompt and complete effect every condition named in their communication.

Resolved, That a copy of this report be communicated

to Brothers Colgate and Trevor, individually, by the pastor and clerk of the church.

EDWARD BRIGHT,
PETER F. PEEK,
ISAAC G. JOHNSON.

The corner-stone of the new church was laid with appropriate services April 11, 1868. The pastor of the church, Rev. A. J. F. Behrends, was assisted in the services by the Rev. U. T. Tracy, rector of St. Paul's Episcopal Church, Rev. M. D'C. Crawford, pastor of the First Methodist Church, Rev. Dr. Cole, pastor of the Reformed Church, Rev. D. M. Seward, D. D., pastor of the First Presbyterian Church, and Rev. Lewis W. Mudge (now Rev. Dr. Mudge), of the Westminster Presbyterian Church.

This church is located on rising ground on the southwest corner of Ashburton and Warburton Avenues,* and from the latter it derives its name. It is built of Belleville freestone of a handsome brown color, and the roof is of the best quality of slate.

The length of the building, including the two-story chapel in the rear, is 154 feet, and its width in front 90 feet. The chapel is 90 by 36 feet. The main tower and spire are on the southwesterly corner. This spire is an attractive feature of the church, and is a handsome specimen of architectural work. It is 160 feet high and is surmounted by a beautiful stone cross.

On the southeast corner is an octagon tower 60 feet high. The architecture of the church is Romanesque or rounded arched. The main audience-room is 80 by 60 feet, with galleries on both sides, and an organ-loft opposite the pulpit. The church has a seating capacity of twelve hundred, and is the largest church in the city.

The ceiling and walls are handsomely frescoed, the coloring being of a subdued tone. The windows are of stained glass. There is a spacious baptistery under the pulpit platform, from which there are convenient communications with the robing-rooms. These, with the church parlor, 37 by 32 feet, and the pastor's study, occupy the first

* This latter avenue was named after the late William Warburton Scrugham.

floor of the chapel. On the second floor is the Sunday-school room, 69 by 32 feet, with an end gallery for the primary department, and separated from the main room by sliding glass doors.

This room is furnished with semi-oval cane-bottom settees. This and the audience room are lighted from great reflectors in the ceiling. The Sunday-school room is frescoed as the church. Great attention was given to the ventilation of this building, and the architect pronounced it to be one of the best ventilated buildings in the country.

The entire cost of the building and appointments, including the ground on which it stands, was nearly $200,000, all of which, except the $10,000 raised by the church, was contributed by John B. Trevor and James B. Colgate.

The deed of this superb gift, made by Messrs. Trevor and Colgate, was formally presented and accepted in a meeting of the church held on June 7, 1869. In presenting the deed, Mr. Colgate spoke as follows:

"*Mr. Chairman and Brethren:* About thirty years since, in conversation with my friend Garret N. Bleeker, I expressed to him a hope that I might live to build a house of worship for the service of God. This hope, since then secretly cherished, is about to be fulfilled.

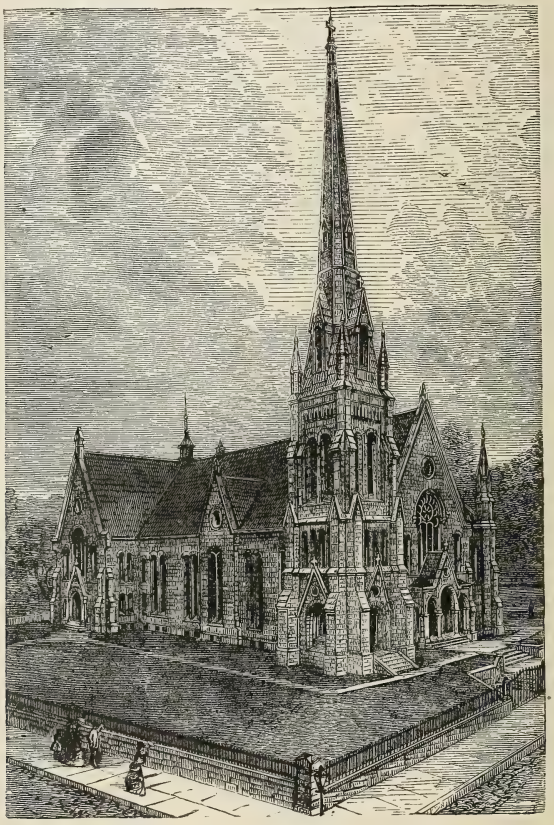
"Nothing belongs to me in this enterprise which does not belong equally to my associate and friend, John B. Trevor.

"In the erection of this house of worship we trust we have been actuated by no motives which will not bear the scrutiny of our Lord and Saviour Jesus Christ.

"We are not careful to reply to those who may charge us with extravagance. Such we would refer to the answer of our Lord in reply to the question, 'Ought not this ointment to be sold for more than two hundred pence and given to the poor?' And we would also remind such that the oldest historical fact on record pertaining to public worship is that God had respect to the sacrifice of Abel, who offered the firstlings of his flock, while he rejected the meaner offering of Cain, as insulting to his Creator.

"In conveying this property we have imposed some conditions, in which we think the Church will cheerfully acquiesce.

"1. The property cannot be sold, but must be used solely for a Baptist church.



WARBURTON AVENUE BAPTIST CHURCH.

"2. Its use is restricted to religious purposes only, excluding everything secular.

"3. The Church is debarred the right to encumber the property.

"And, brethren, may peace dwell ever with you. May these new walls never reverberate with the strife of brethren, but may they resound with the teachings of God's

Word, accompanied with the notes of praise and prayer. May the interesting associations clustering around the old be transferred to the new edifice, and there be entwined with dearer and fresher and more glorious associations; and may 'He who dwelleth between the cherubim shine forth' and fill the house with his glory.

"We now most cheerfully and cordially tender to you this deed of the property."

The pastor responded in a few words, and G. H. Scribner, Esq., read the carefully drawn document, which, besides being a full deed of conveyance, embodies the complete Articles of Faith of the Church, adherence to which is a perpetual condition of the gift. He then moved the resolution by which the church received the property—one of the largest donations ever made by two individuals to a church of Christ. And the church will do well to remember that it "is never to be encumbered"—which, by a free interpretation, must mean that no mortgage is to rest upon its stone and mortar, and no dead formalism is to crush the life out of the worship and enterprise of which it is to be the home and centre.

The church was dedicated on Sunday morning, June 20, 1869. The pastor, Rev. A. J. F. Behrends, Rev. C. D'W. Bridgman, D. D., of Albany, and Rev. Edward Bright, D. D., of Yonkers, occupied seats on the pulpit platform. After the invocation and the singing of the 933d hymn, selections from the Scriptures were read by Rev. Dr. Bridgman. The dedicatory prayer was offered by Rev. Dr. Edward Bright, and Rev. A. J. F. Behrends preached the dedicatory sermon from these words: "The glory of this latter house shall be greater than of the former, saith the Lord of hosts, and in this place shall I give peace, saith the Lord of hosts." Haggai 2:9. At the close of the sermon the choir sang the sentence beginning, "How beautiful are Thy dwellings, O Lord of Hosts!"

Services were held in the afternoon which began by singing. A portion of Scripture was read and prayer was offered by Rev. L. W. Mudge, pastor of the Westminster Presbyterian Church.

By invitation of the pastor, Rev. M. D'C. Crawford

D. D., pastor of the First Methodist Church, Rev. David Cole, D. D., pastor of the Reformed Church, and Rev. Thomas A. Jaggar, rector of St. John's Episcopal Church, addressed the audience.

In the evening the Rev. C. D'W. Bridgman, D. D., pastor of the Pearl Street Baptist Church, Albany, preached from the text, "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" Isaiah 40:27, 28.

A congratulatory meeting was held in the audience-room of the new church edifice on Monday evening, June 21, 1869. The pastor, Rev. A. J. F. Behrends, presided and after an appropriate introductory address, on behalf of the committee appointed to make arrangements for this meeting, he offered the following preamble and resolutions:

Whereas, Our brethren, John B. Trevor and James B. Colgate, have manifested a spirit of liberality and an intensity of interest worthy of the highest commendation, in the munificent gift of a beautiful house of worship to the Warburton Avenue Baptist Church, and so transferring the same that the church cannot fail to have a thoroughly furnished local habitation, and enjoy the highest opportunities for the effective prosecution of Christian work, as long as the spirit of worship remains in the body of her membership; and

Whereas, It is, and ever must continue to be, a matter of just village pride that within the boundary lines of our local habitation there have been nourished a benevolence so large-hearted and an execution so painstaking, and that our soil has been honored with so great and enduring a monument of Christian liberality and devotion; and

Whereas, This noble act of Christian generosity, noble in conception, in the amount of money expended, in the care personally given to the enterprise, and in the free-heartiness of its conveyance to the church for the use of a Baptist house of worship for ever, is a significant expression of the full indorsement by our brethren of the principles

of the denomination of which they are honored members; therefore

Resolved, That, as members of the Warburton Avenue Baptist Church and Congregation, we unite most cordially in this formal expression of our thorough appreciation of the noble generosity of our brethren, Trevor and Colgate, earnestly praying "that these new walls may never reverberate with the strife of brethren, but resound with the teachings of God's Word, accompanied with the notes of praise and prayer, that the interesting associations clustering around the old may be transferred to the new edifice, and here be entwined with dearer and fresher and more glorious associations, and that 'He who dwelleth between the cherubim' may shine forth and fill the house with his glory."

Resolved, That, as citizens of the village of Yonkers, as admirers of the beautiful in art and of the enduring in construction, as lovers of good order, promoted more by schools and churches than by police and prisons, we hail with hearty joy this noble addition to the place of our habitation, and rejoice in this added assurance of peaceful Sabbaths and unmolested homes.

Resolved, That we hail the generous act of our brethren as calculated to inspire a just pride in the hearts of all who throughout our broad land are bound to them by ecclesiastical associations, and as an eloquent plea to the men of means in our denomination to consecrate during life their substance to the Lord.

Resolved, That a copy of these resolutions, engrossed, be, by the committee appointed to draft the same, duly certified and presented to Messrs. John B. Trevor and James B. Colgate, severally, as an abiding memorial of this occasion.

John M. Bruce, Jr., Esq., of Yonkers, moved the approval and adoption of the above resolutions. The motion having been seconded by A. F. Decker, Esq., the first resolution was responded to, on behalf of the church, by the Rev. Edward Bright, D. D., editor of the "Examiner and Chronicle." William Allen Butler, Esq., of the First Presbyterian Church, Yonkers, responded by invitation of the

committee, and at the suggestion of prominent citizens not members of the church or of the congregation, to the second resolution.

The Rev. J. R. Kendrick, D. D., pastor of the Tabernacle Baptist Church of New York city, responded to the third resolution, on behalf of the denomination.

Rev. Dr. Kendrick closed his address as follows:

"Standing in this beautiful temple of religion, just dedicated to the highest of purposes, I almost envy the men who have loved their principles and their people so well as to build for them a synagogue, who have had the money and the grace to set so sublime an example. They have reared for themselves a monument more noble than the proudest mausoleum which bereaved affection, aided though it were by royal treasures, could construct. *Would you see that monument? Look around.* Blessings on them! Blessings on their basket and their store, their homes and offices and commercial transactions! So long as they continue rich in grace, and in this grace of giving, I care not how freely they receive and how opulent they become.

"And blessings on you, my brother, the pastor of this flock, and on the church and congregation that are the favored and grateful recipients of this extraordinary generosity. *Peace be within these walls! For my brethren and companions' sake* throughout the land I will now say, *Peace be within you!*"

The resolutions were unanimously and enthusiastically approved and adopted by a rising vote. The Doxology was then sung, and the congregation was dismissed.

The new edifice was dedicated on what is known in the Episcopal communion as St. John's Day, and the following poem, commemorative of the event, was written by Mrs. J. H. Uhl, of Yonkers:

The day of good St. John
With fervid splendors shone,
Distilling sweets from every rose of June;
Blue waters laughed in light,
Blue ether wooed the flight
Of birds, whose matin songs were all in tune.

This day of summer days
Its purple pomp displays
To grace a gift more regal than its own;
For Nature's wealthiest dole
Shows poor beside the soul
Of "cheerful giving," which His love doth crown.

More sweet than rose of June,
Than bird-song more in tune,
Than sky or water brighter and more fair;
This dual gift shines forth,
And for its noble worth
Claims in all Christian hearts their thanks to share.

John-Baptist's holy day,
Its benediction lay
Upon the doers of this generous deed;
And may the holy spell
Rest on their work as well—
All Christian hearts must pray for it, "God speed."

The successive pastors of this church have been: Rev. D. Henry Miller—settled 1849; resigned 1857. Rev. J. R. Scott—settled 1858; resigned September 5, 1860. Rev. J. C. C. Clarke—settled October 24, 1861; resigned February 24, 1865. Rev. A. J. F. Behrends—settled July 27, 1865; resigned June 6, 1873. Rev. William T. Burns—settled May 20, 1874; resigned October 2, 1875. Rev. Henry M. Sanders—settled September 28, 1876; resigned December 1, 1881. Rev. Edward P. Farnham—settled March 1, 1883; resigned 1886. Rev. H. B. Grose, acting pastor, October, 1887, to April, 1888.

Rev. Dr. Alvah S. Hobart resigned the pastorate of the First Baptist Church, Toledo, Ohio, to accept that of the Warburton Avenue Baptist Church, Yonkers, in June, 1888.

Rev. Alvah Sabin Hobart was born at Whitby, Canada West, March 7, 1847, of Charles and Pathenia Hobart, citizens of Vermont. He is the grandson of Rev. Alvah Sabin, who was pastor of the Baptist Church in Georgia, Vt., for fifty-two years. He was converted in the spring of 1868 at Georgia, Vt., and baptized by Rev. L. A. Dunn into the fellowship of the Fairfax Church in the autumn of that year; graduated at Madison (now Colgate) University in 1873; and from the Hamilton Theological Seminary in

1875; ordained June 30, 1875; began his first pastorate at Morris, N. Y., August 30, 1874, while in the Seminary; married, September of that year, Miss Mary Katie Bancroft, the daughter of Dr. John D. and Laura B. Bancroft, of Harpersville, N. Y. In March, 1879, he removed to Cincinnati, Ohio, to take the pastorate of the Mount Auburn church, and from there to the First Church, Toledo, Ohio, September 1, 1885. The degree of D. D. was conferred by Denison University, Ohio, in 1887.

"His pastorates have all been successful—eminently so was his last one, as evidenced by large additions to the church. In his pastorate of three years he baptized 111 and received on experience and letters 49. The morning and evening audiences were larger than ever before. The people of his Toledo church are earnest and active, maintaining the largest church prayer-meeting in that city. Dr. Hobart entered upon his ministerial work in Yonkers on Sunday, August 19, 1888."

Rev. Dr. Hobart's labors as pastor of this church have been followed with blessed results. He is active, earnest, and aggressive in his pulpit and pastoral work. As an expositor of the truths of the Bible he is practical and instructive, emphatically independent in thought and utterance, and bold in the declaration of his principles. "His marked individuality and independency of thought is interblended with large-heartedness and warm sympathies. His sermons are clear and didactic, intensely practical, dealing with the heart and conscience, full of beauty, instruction, encouragement, and religious power, and leading the unconverted directly to Christ.

Under his ministrations the congregation is enlarging. The additions to the membership of the church during his pastorate to this date, October, 1890, are 109. The church in August, 1889, changed the plan of support and adopted a financial plan which was suggested by the pastor, Rev. Dr. Hobart.

The plan in its results has been extremely gratifying and successful thus far beyond all expectations. At the annual meeting of the church held January 23, 1890, the trustees reported the expenses for the year all met and the

receipts from rentals and subscriptions $900 more than last year, 1889.

The contributions to benevolence, exclusive of some large individual gifts, for the year ending December, 1889, amounted to $3,955 12; for the Sunday-schools, $371 15; total, $4,326 27.

The Women's Missionary Circle connected with this church was organized in 1873. Its membership is seventy-five, and their annual contribution at this writing, October, 1890, is $500. Its officers are: Mrs. C. E. Okell, President; Miss Caroline Tripler, Vice-President; Miss Mary Colgate, Treasurer; Miss Hattie Middlebrook, Assistant Treasurer.

A Woman's Union Prayer-meeting was organized by Mrs. Livingston Willard and Mrs. William Affleck March 12, 1876. The meetings were held weekly in the parlor of this church for three years. They were full of interest, and were seasons of great spiritual refreshment to all who attended them.

The church has a "Committee on Visitation and Information, through which they seek to find and interest people in their work, to make a welcome for strangers; to visit the sick; and to persuade people to accept the Saviour. Hundreds of visits have been made to the sick and sorrowing, the stranger and the wanderer, besides many that are only the expression of common Christian fellowship. It is all the outgrowth of the Woman's Prayer-meeting, which is held every Thursday at 3 P. M."

The following ladies are the committee on information and visitation: Mrs. A. S. Hobart, Chairman; Mrs. Wm. Holme, Secretary; Mrs. William Affleck, Mrs. James Affleck, Mrs. Okell, Mrs. Corwin, Mrs. M. J. Sherwood, Mrs. Simpson, Mrs. William N. Bailey, Mrs. Odell, Miss Matilda Fuller, and Mrs. Sykes.

The officers and Committees of the Warburton Avenue Baptist Church for 1890 and 1891 are as follows: Deacons, James B. Colgate, William Holme, Isaac G. Johnson, Willim N. Bailey, Samuel Dinsmore; Treasurer of the Church, W. Holme; Clerk, B. F. Bogart; Assistant Clerk, Richard Edie, Jr.; Treasurer of Poor Fund, J. W. Ackerman; Assistant Treasurers of Poor Fund, Luke Simpson and

Mrs. M. J. Sherwood; Committee on Systematic Benevolence, I. G. Johnson, W. H. Baldwin and J. G. Affleck; Committee on Music, J. B. Trevor, E. O. Carpenter, and C. D. Wyman; Advisory Committee, Rev. Dr. A. S. Hobart, James B. Colgate, William Holme, Isaac G. Johnson, William N. Bailey, Samuel Dinsmore, B. F. Bogart, C. D. Wyman, E. L. Manning, and C. H. Callahan; Committee on Baptisms, J. W. Arbuckle, W. F. Corwin, Mrs. W. F. Corwin, Mrs. R. O. Phillips, and Mrs. Westcott; Mrs. William Holme, Women's Meeting and Work; James Howes, Young People's Association; B. F. Bogart, Committee on Benevolence; Committee on Seating, W. F. Corwin and Edward O. Carpenter; Collector, J. G. Affleck.

Board of Trustees: John B. Trevor,* William Affleck, John W. Ackerman, James B. Colgate, Isaac W. Maclay, William H. Belknap, E. O. Carpenter, Isaac G. Johnson, and W. F. Corwin.

Officers of the Board: James B. Colgate, President; W. H. Belknap, Secretary; E. O. Carpenter, Treasurer.

The organist is Willard Carpenter, who has occupied that position since 1880. The choir is composed of the following persons: Miss Bertha Odell, Miss Lane, Miss Griggs, and Miss Sherwood, soprano; Miss Emma Crowther, Miss May Tarbell, and Miss Grace King, contralto; L. A. Chase and J. Olivet Kipp, tenor; William T. C. Carpenter and W. G. Youmans, bass.

"The Gleaner" is the title of a monthly paper which is published by the church under the direction of the pas-

* Deceased December 2, 1890.

Early in January, 1891, the trustees received the following communication from Mr. Henry G. Trevor:

"DEAR BRETHREN:—Wishing to honor the memory of my father, and to continue the prosperity of the church he loved, I wish to make the following proposition: If the church will consent, I will build a parsonage, and give the same to the church, on the easterly side of the present church lot. The building shall be made after plans by a competent architect, and will cost in the neighborhood of not less than $15,000."

Plans for the new parsonage have been accepted by Mr. Henry G. Trevor, costing several thousands more than the generous offer at first made, and he has sent a communication to the trustees saying that he is now awaiting their advice in locating the house on the lot before taking the final steps for the contract.—The Gleaner.

tor, Alvah S. Hobart, D. D. The first issue of this church paper was in February, 1890.

The present—March, 1891—resident membership of this church is 569.

The first pulpit Bible of this church is now in use in the parlor of the church. It is a Bagster Bible, and on the title-page is printed, "Republished by the American and Foreign Bible Society, 1847." On the cover is inscribed, "Mount Olivet Baptist Church." The second pulpit Bible is now used as the chapel Bible. On it is inscribed these words: "Mount Olivet Baptist Church, August, 1860." The third pulpit Bible now in the church has the following inscription in old English: "Warburton Avenue Baptist Church, Yonkers, N. Y., June, 1869."

The communion-service of this church consists of four goblets, four plates, and one tankard. The tankard formerly belonged to the first communion set used in the Mount Olivet Baptist Church. Two of the plates, which are of solid silver, were presented to the church by the rector of St. John's Episcopal Church of Yonkers, Rev. A. B. Carter, D. D., and his congregation. On the border of the plates are these texts of Scripture: "Behold how good and pleasant it is for brethren to dwell together in unity." "Peace be within thy walls and prosperity within thy palaces." In the centre of the plates is inscribed: "The Rector and Congregation of St. John's Church to the Pastor and Congregation of the Mount Olivet Baptist Church. The Christian courtesy and brotherly kindness which prompted the offer of their church building during the time St. John's Church was undergoing repairs* will ever be held in grateful remembrance. Yonkers, N. Y., 1853." Two goblets, lined with gold, and two plates, which are of solid silver, were the gift of John B. Trevor; there are also two goblets and two plates the gift of James B. Colgate, on the former is inscribed: "Presented to the Warburton Avenue Baptist Church, Yonkers, by John B. Trevor, 1876;" on the latter, "Presented to the Warburton Avenue Baptist Church, Yonkers, by James B. Colgate, 1876."

* The congregation of St. John's Church held their services in the evening in the Mount Olivet Baptist Church.

The church ushers: W. H. Belknap, J, W. Ackerman, W. F. Corwin, W. W. Middlebrook, Carroll Moore, and B. G. Westcott.

The sexton of this church is Michael Dearman, who has served in that capacity for twenty-four years.

The annual meeting of the church for the election of officers is held in December, and the officers and committees make reports of their work in January.

The sacrament of the Lord's Supper is celebrated the first Sabbath morning in each month.

General prayer-meeting Wednesday evening at 8 o'clock.

Sabbath services at 10:45 A. M. and 7:30 P. M.

THE SUNDAY-SCHOOL.

One morning in the month of May in the year 1849, under the village chestnut-trees, on the north bank of the Neperah River (or rapid waters), Benjamin Franklin Crane, Elias Whipple, Jonathan Odell, Peter F. Peek, and George Van Ness talked the first Baptist Sunday-school of Yonkers into existence.

As the result of this conference the first meeting of the Sunday-school was held at the residence of Peter F. Peek down by the river-side, in the building now the St. John's Riverside Hospital, on Woodworth Avenue. At this meeting there were present as teachers Miss Amelia Minnerly, George Van Ness, Benjamin F. Crane, and Peter F. Peek, and five pupils. On the Sunday following they met in a building called Flagg's Hall, located on the north-east corner of Palisade Avenue and New Main Street—then Factory and Mechanic Streets.

This building was the first public hall erected in Yonkers, and was put up and owned by Ethan Flagg. It was in this hall, on May 14, 1849, that the formal organization of the first Baptist Sunday-school in Yonkers was effected. There were present as teachers George Van Ness, Mrs. Van Ness, Miss Minnerly, and Peter F. Peek, and seven pupils. Benjamin F. Crane was elected superintendent. The number of teachers and pupils increased every Sunday until the room was well filled at the end of the first year.

Into the new Mt. Olivet Church building the Sunday-school entered on the day of its dedication. The school numbered at this time about 200 pupils. The pastor's wife, Mrs. Lucy E. Miller, had a class of twelve young ladies. Among the number were the late Mrs. Isaiah Anderson, Miss Manetta Minnerly, Miss Whipple, and Miss Adelia Kniffin (now Mrs. William P. Drummon). The latter subsequently became the teacher of the infant class, ten in number. The exercises in this little class consisted of the recitation of hymns from the Psalmist (then the church hymn-book), the Sunday-school hymn-book, Scripture verses which they memorized at home, and instruction in the articles of faith adopted by this church. Isaiah Anderson was an efficient and faithful secretary of this school. His term of service in connection with the Sunday-school in the Mount Olivet Church and the Warburton Avenue Church was seven years. He was also a member of the board of trustees and treasurer of the church for eighteen years.

The pastor, Rev. D. Henry Miller, taught a large class of young men. The teachers of the Mount Olivet Sunday-school, in addition to those who taught in Flagg's Hall, so far as can be ascertained, were: Mr. and Mrs. Frank Miles, Mr. and Mrs. David Knowles, Mr. and Mrs. Robert F. Rich, N. P. Odell, and Mrs. B. Leeds. And those who taught at a still later period were: John B. Trevor, Mrs. Trevor,* James B. Colgate, and Mrs. Colgate.

* Mrs. Louisa S. S. Trevor, for many years an active and useful member of the Mount Olivet Baptist Church, was an esteemed and very successful teacher in this school. She had charge of a class of young ladies who were devotedly attached to her and by whom she is joyfully and lovingly remembered, because through her instructions they were led to love the Saviour. Said one who was her pupil: "Mrs. Trevor's teachings were always attractive, never monotonous, and she showed by her walk and conversation that her own heart had been touched with the influence of that which she endeavored to teach us. She always seemed to feel the importance and responsibility of her work." Mrs. Trevor was an invalid during the closing years of her life, and in the last weeks and days of her illness she was a great but patient sufferer, throughout which God sustained her, and her final hour brought glory to him. A choice memorial tablet of the finest Aberdeen granite is firmly set in the southerly wall of the main audience-room of the Warburton Avenue Baptist Church near the southeasterly corner, and a marble vase and flowers of purest vein,

The Sunday-school met in the audience-room of the church until the basement was completed, about 1853–4, and then met in the basement until the new church on Warburton Avenue was ready for use, in the year 1869.

The last day the Sunday-school met in the Mount Olivet Church was on the morning of June 20, 1869.

Superintendent Heman L. White read resolutions expressive of their gratitude and appreciation to John B. Trevor and James B. Colgate for providing for them the new Sunday-school room which they were about to enter. These resolutions were adopted by a standing vote, after which a handsome blue silk banner—a gift from the superintendent—was presented to the school. The donor said:

"It affords me pleasure to present to you to-day this beautiful banner which we will follow from our old to our new home. May we through life follow the banner of Jesus, esteeming it our greatest honor and highest joy."

After the presentation of the banner, the teachers and pupils with the members of the Spring Street Baptist Mission Sunday-school (now the Nepperhan Avenue Baptist Mission Sunday-school), formed a procession numbering some 600 and marched with their banner floating to the breeze to their new chapel in the Warburton Avenue Baptist Church. The officers who accompanied the children in the joyful procession to the new church, and who were

exquisitely carved, set in a projecting Gothic marble frame and fronting the encased tablet, seems to perpetuate in silent, solid stone the delicate fragrance of her pure Christian life. The tablet bears the following inscription:

In Memory of

LOUISA S. STEWART

WIFE OF

JOHN B. TREVOR.

Born May 21, 1836.

Entered into rest

September 7, 1867.

UNWAVERING IN HER FAITH,

SHE DIED REJOICING IN

THE SAVIOUR.

connected with the Mount Olivet School, so far as can be ascertained, were:

Heman L. White, Superintendent; I. Robert Ayres, Secretary; Isaiah Anderson, Treasurer; George Umphray, Librarian; William N. Anderson, first assistant Librarian; Edward Ferris, second assistant Librarian. The teachers were: R. Dutton, John W. Ackerman, Thomas Holman, William N. Bailey, Cornelius W. Peek, A. F. Westcott, Mrs. James B. Colgate, A. F. Decker, Miss Julia A. Sanger, Miss Hattie R. Umphray, Miss Alice Taggard, Miss Lucy White, Miss Amanda Cotton, and Mr. J. A. Van Wagner.

The Superintendent, teachers, and scholars were met at the chapel Sunday-school room by Messrs. Colgate and Trevor.

The programme of exercises was as follows: Voluntary. Addresses of welcome by Messrs. Colgate and Trevor. Reports of former Superintendents. Original hymn, "Sing, O sing." Brief addresses by Superintendent and others. Singing, "Sabbath Joys."

James B. Colgate spoke as follows:

"MR. SUPERINTENDENT, TEACHERS, AND SCHOLARS: We welcome you most heartily to this new Sabbath home. Your looks and smiles indicate a joyful response to this sentiment. The house we have just left is endeared to us by tender recollections of the past. If the ground was hallowed where God spoke to Moses from out of the burning bush, ought not that spot to be loved by us where we have so often met our Saviour and where he has spoken peace to so many stricken hearts? Some now present can recall the time when we met, few in numbers and under circumstances greatly discouraging. But even then God had a blessing in reserve for us. Year by year we grew stronger, and when that place was too small to hold our increasing numbers He provided us with this, suited to our present necessities, complete in all its appointments, and where the eye rests satisfied. The possession of this house imposes heavier responsibilities; but, sir, there is no dignity in life without responsibility. God, the church, and the school will expect of us a consistency of life and devotedness of purpose corresponding to the position we assume. God

requires of us that we teach his truth in simplicity with earnestness and godly fear. The church requires that we be ourselves examples to the children of truth and sobriety, keeping the Sabbath as God's day and living in all respects conformably to the gospel we profess to teach. The school requires of us no idle words, no vain shows unbecoming the house of God, but a decency and propriety which their young minds will not be slow to discern. These responsibilities each must meet for himself. My own heart responds to the utterance of Joshua of old in the presence of assembled Israel: 'As for me and my house, we will serve the Lord.' Again we say to you, you are welcome, thrice welcome, to this house about to be dedicated to the service of the Most High God. May it prove to many who now hear me a gate to that upper sanctuary, to that 'building of God, a house not made with hands, eternal in the heavens.'"

John B. Trevor said:

"DEAR CHILDREN:—In welcoming you to this beautiful room I am reminded of the old Spanish custom of offering a visitor all the house contains; and we now offer you all the accommodations afforded by this building, including its furniture and other appliances, as a free gift to you. We hope, also, that you will consider this as your Sunday home, and that you will once a week greet your teachers here just as some of you every day welcome your fathers when they return from their business in the city. You will also be offered here by your teachers and superintendent every Sunday far more valuable gifts than those now presented to you—I mean the great truths taught in God's Word. And the only return we all ask of you is, that you will show a due appreciation of these latter gifts, which we hope will be blessed to the salvation of your souls. You must not, however, selfishly consider all that has been done as done only to benefit you, but we hope you will realize that the glory of God has been our chief incentive, and that without his aid and blessing all our labor will be in vain."

These addresses of welcome were responded to by Superintendent White as follows:

"We have listened with grateful emotions to the cordial words of welcome with which you have greeted us, and on behalf of the school I thank you. God has blessed us in the past and he smiles upon us to-day. Seven years ago, my first Sabbath in Yonkers, I came to this school where you with your wives were teaching. Three are with us to-day and one has gone before us to the "rest that remaineth." Our numbers, then about 70, are now nearly 700 and divided in two bands. The Spring Street Mission, a child of six summers and now outnumbering the old school, is here to-day, and prepared, through its efficient superintendent, to speak for itself. Our hearts are full of joy and rejoicing while we say, 'Not unto us, O Lord, but to thy name be all the glory.' We have just been down to say good-by to the old home, and the children and teachers have given me a message, a heartfelt message, to deliver to you, which I will now do."

The Superintendent then read the following resolutions adopted by the school, and presented a copy of the same to Messrs. Colgate and Trevor, severally:

Resolved, That under a deep sense of gratitude to God who has watched over and so abundantly blessed our Sabbath-school, we desire to return our grateful thanks to him, the author of every good and perfect gift, who has given to our brethren and fellow-teachers, John B. Trevor and James B. Colgate, the ability and the willing hearts to provide for us this delightful Sabbath-school home.

Resolved, That we tender to our two brethren the heartfelt thanks of every one of our three hundred teachers and scholars, and we pray God to bless them a hundredfold for this their great gift to us.

Resolved, That this expression of our gratitude be presented to our two beloved associates by the Superintendent of our school.

William M. Gray, a former Superintendent of the church school, then followed in a few congratulating remarks.

Rev. Dr. Bright, Superintendent of the Mission School, said he shared with them the joy and gladness which they felt on this day, and that he felt justly proud of the two bands which Brother White had mentioned.

The pastor, Rev. A. J. F. Behrends, also spoke words of welcome to the school, and expressed the gratitude he felt, and doubtless all felt, to the Great Giver from whom cometh down every good and perfect gift.

The singing of the "Children's Te Deum" closed these delightful exercises of the first day in the Sunday-school room.

Heman L. White continued to be Superintendent until July 18, 1869, when illness compelled him to be away. Mr. Grimwood superintended the school during his absence. Mr. White never attended the school after the above mentioned date. On Sunday evening, September 19, 1869, he passed "beyond the regions of the skies to where the heavenly country lies." On the Wednesday following, his funeral was largely attended, and his remains were followed to the dépôt by a large concourse of friends and the members of the school, who walked in procession. The remains were interred in Greenwood Cemetery. The Sunday-school room was heavily draped in mourning and this inscription was suspended behind the superintendent's desk: "He rests from his labors and his works do follow him."

Thus the school, in a few brief months, from the heights of joy was plunged into the depths of sorrow.

> And the smiles and the tears and the song and the dirge
> Followed each other like surge upon surge.

An election to fill the vacancy created by the death of Mr. White was held on Sunday, October 24, 1869, and William Holme was unanimously chosen Superintendent.

Mr. Holme was on a Western tour when he received the notice of his election to the superintendency, and the intelligence came to him as a pleasant surprise. He had been for six years the Superintendent of the Berean Baptist Sunday-school in New York. He entered upon his duties with the enthusiasm and energy which had always characterized his work. His term of service as Superintendent of this school was thirteen years. During these years he several times declined a re-election, as his business engagements necessitated his frequent absence from

the city, but the school, appreciative of his valuable services, positively refused to accept his declination, and during his absence his place was temporarily filled by others. When Mr. Holme was absent he always kept himself informed of the work in the school by correspondence, and he was ever on the alert to encourage and help forward Sunday-school work and workers wherever he chanced to be.

The following is taken from a printed report of the school during the centennial year, December, 1876: Officers, 5; teachers, 25; scholars on registers, 250; average attendance, 170; largest attendance, 215; conversions, 23; deaths (teachers), 2; volumes in library, 1,052; receipts, $728 44; expenditures, $609 09.

The officers of the school are: Wm. H. Holme, Superintendent; A. F. Decker, Assistant Superintendent; W. Affleck, Jr., Secretary; J. W. Ackerman, Treasurer; F. S. Ackerman, Librarian. The teachers are: Mrs. James B. Colgate, Miss Florence Parsons, Miss Julia Sanger, Miss Chrystenah Ackerman, Miss Lizzie East, Miss Alice Preble, Miss Laura Youmans, Messrs. John W. Ackerman, Thomas Holman, John A. Amelung, John B. Trevor, Cornelius W. Peek, Thomas H. Messer, Wm. H. Holme, Edward Marshall, Harlow Harris, E. L. Manning, James E. Holme, Alonzo B. See, Wm. N. Bailey, Alfred F. Decker, Bailey J. Hathaway, Jr., Wm. Van Kirk, James B. Colgate, and Joseph L. Colby.

In 1882, Mr. Holme, on account of ill-health and by the advice of his physician, finally resigned the superintendency, which resignation was reluctantly accepted. The beautiful illuminated Scripture mottoes which adorn the walls of the present Sunday-school room are his gift, and the views representing missionary life among the Teloogoos—which were purchased by the school—were put in neat walnut frames, also his gift. These, with the motto "Watch and Pray," in the Karen language, over the superintendent's desk, add to the attractions of this pleasant Sunday-school room, giving quite an air of a missionary school.

The first mission band of this school was organized by Miss Lena T. Leeds in 1880, and was the outgrowth of her

Sunday-school class of girls, who began their missionary work in the home field in Yonkers, in purchasing Bibles for two little girls who had never been the possessors of one of their own. These girls subsequently became members of the class.

This first effort kindled in the minds of the girls a strong desire to extend their efforts in behalf of others in other directions, which purpose took definite shape in the formation of the band which took the name of the "Shu Go Sha," or "Band of Gathering Doves," which name was given to them by Miss Eva Munson, a pupil of this school (who had recently taken her departure for Tokio, Japan, there to engage in missionary labors), and was suggested by the gregarious habits of the gentle bird of Japan.

The band increased in numbers, and the boys and young men of the church and Sunday-school asked to be admitted to its membership. Monthly meetings were regularly held and the interest and zeal of its members in behalf of home and foreign missions increased, and were manifested not only in their large gatherings, but by substantial contributions for various benevolent objects. The contributions of the band during the years of its existence were from $25 to $50 annually for foreign missions. It made four of its members—its President, Miss Lena T. Leeds, Miss Ella Andrews (now Mrs. Charles Austin), Miss Eva Munson (now Mrs. White), and Miss Lizzie East—life members of the Foreign Missionary Society of the Baptist Church. Besides these contributions some of its members conducted a service of song at St. John's Hospital weekly, and distributed flowers among the patients in the wards regularly, for several months.

The first annual meeting of the "Shu Go Sha" was held on Friday evening, April 1, 1881, in the parlor of the church, when the following programme was presented:

Piano Solo - - - - - - - - - - Prof. W. Carpenter
March—"Onward, Christian Soldiers" - - - - - Shu Go Sha
Reading the Scriptures and Prayer - - - Rev. H. M. Sanders
Chorus—"We are Living, We are Dwelling" - - - Shu Go Sha
Annual Report - - - - - - - - - - - Jennie Prote
Chorus—"Brightly Gleams our Banner" - - - - Shu Go Sha
Address - - - - - - - - - Prof. Charles W. Sanders

Piano Duet - - - - - - Misses Maggie and Florence East
Address - - - - - - - - - - - Mrs. J. B. Colgate
Semi-chorus—"Go Preach My Gospel" - - Members of Band
Address—Tokio - - - - - - - - Prof. A. Bickmore
Piano Duet - - - - - - - - Misses Colgate and Boll
Letter from Miss Munson - - - - - - - Miss L. A. East
Song—"Not Half Has Ever Been Told" - - Miss A. L. Decker
Tribute to Miss Munson - - - - - - - - A. F. Decker
Remarks - - - - - - - - - Rev. Henry M. Sanders
Chorus—"Only an Armor Bearer" - - - - - Shu Go Sha

REFRESHMENTS.

The parlor was beautifully decorated with flowers, greens, and ornaments of Japanese design—such as parasols, lanterns, fans, an elegant quilt, etc. The ornaments were loaned by Mrs. G. H. Scribner, Mrs. W. Drummon, Miss Sanger, and Fred Coon, and arranged by Miss M. E. Decker. The flowers were supplied by Mrs. J. B. Colgate. There was also on exhibition an autograph quilt to be sent to Miss Munson, made by members of the church. The ground was of red material and set in with white patches, upon which were written with a pen the names of friends of Miss Munson, to the number of nearly four hundred, who desired to take part in the gift. The door leading into the pastor's study was thrown open, and over it, framed in greens, was the name of the society, and in Japanese characters "Shu Go Sha," meaning the same thing.

This band at the close of its first year numbered sixty members, and its officers were: Mrs. A. F. Decker, President; Miss L. A. East, Vice-President; Miss Lena T. Leeds, Corresponding Secretary; John Arbuckle, Recording Secretary; Miss Florence East, Treasurer.

The monthly meeting of the Shu Go Sha, held August 8, 1883, was of special interest, nearly one hundred of its members being present, besides their friends from their own and other churches.

Miss Lizzie East, Vice-President, presided and opened the meeting with the reading of the Scriptures and prayer, closing with the Lord's Prayer, in which all united.

Henry Keeler, Secretary, read his report, also one from the committee in charge of the distribution of flowers in St. John's Riverside Hospital and one from the membership

committee, which showed gratifying results in that department of the work of the band.

Papers prepared by several members of the band, on the Government of China and the various religious beliefs of its people, were read, and were exceedingly interesting and instructive.

A gratifying and pleasing feature of the meeting was the singing of the hymn, "Hold the Fort," by three Chinamen in their own language. Fred Coon, a recent convert to Christianity, leading them, and all present joined in the chorus in the English language.

The ready and strong support which the young men gave to these meetings, the warm and earnest sympathy manifested by all of the members, was the means of strengthening and increasing their interest in the noble work of foreign missions.

The members of the Shu Go Sha also accomplished much good by sending papers and tracts to destitute Sunday-schools among the Indians on the Seneca reservation in the western part of New York, near Buffalo.

The following message in reference to their gift was received by a lady not connected with the band:

"The box sent by the 'Shu Go Sha' arrived in due time and touched us deeply by the manifested Christian love of the givers. Side by side, in this box from Baptist friends, were papers of almost every denomination, speaking with their utmost power of the love of Christ. I feel more and more how really we are all one in Christ. The box was a very valuable one, and we thank the donors most heartily."

Some of the members of the Shu Go Sha removed from the city and others entered upon business which required their time evenings. This, with their social and religious engagements in connection with their church and Young Men's Christian Association, prevented their attendance at the meetings of the band and they withdrew from its membership. As the attendance at the meetings and its membership decreased, it was thought advisable by some of the members to disband. Others of the young ladies were unwilling to do this, and brought the subject before the

Women's Mission Circle of the church with the proposition "that if they would assist in organizing a new band they would give them the books and their missionary banner, also a valuable missionary map, if the new band would take their name." The proposition was accepted and a few of the younger members of the Sunday-school were gathered and enlisted in the enterprise. Monthly meetings were held in the church parlor. Miss Olivia Burns took the entire charge of them for several months, attending regularly the meetings and instructing them in missionary work.

By request of the ladies of the church mission circle, the new band was organized October 2, 1886, taking the name of the "Gathering Doves," and is now under the direction of Miss Mary Colgate and Miss Hattie Middlebrook. All its offices are filled from the members of the band, and much of the executive work of the band is done by the little girls—from ten to twelve years old—who compose it. They preside at their meetings, read the Bible, and lead in prayer. They have their nominating committee, their officers are elected annually, and all stand a chance of having active service.

The "Mission Band Scrap Book," the device of its directors, is an instructive and valuable feature of their work. It contains interesting descriptive and illustrative articles on the manners and customs of heathen lands alphabetically arranged. It is a reference book of incalculable benefit. By this means the whole world is touched by them. The care of this is entrusted to the little girls, who receive contributions from the members of the band. Thus by all these methods they are being trained to be useful church workers.

During the past year they sent a package of books and Scripture cards to the Teloogoo Mission in India, made fifteen scrap books, which were sent to Madras, and also a number of garments for the Congo children in Africa. Besides this they contributed articles towards a missionary box sent by the Women's Mission Circle to India.

On the afternoon of October 2, 1887, they held their first anniversary in the Nepperhan Mission Chapel and had

a very delightful time. The girls took part in recitations and singing, and one of the State Secretaries of the Women's Baptist Foreign Mission Society addressed them.

The band raised, by a sale of fancy articles made by its members, $100, in 1889.

The following is a brief account of other work accomplished: "During the year we have studied about Judson, Boardman and his work among the Karens, and have had a few lessons about Carey and the Hindoo people. In October a sale was held which was very successful. We have agreed to send $50 of our money to Tokio, Japan, for the education of a child in one of the schools."

There are twenty-five members. Since the organization of the Band it has raised $255, of which $32 25 have come from dues of five cents a month from its members. The Band continues under the efficient management of Miss Mary Colgate and Miss Hattie Middlebrook. Its present officers—April, 1891—are Miss Edna Randall, President; Miss May Tarbell, Secretary; Miss Miriam Sherwood, Treasurer.

The branch of the "King's Daughters" belonging to this Sunday-school was organized by Miss Lena T. Leeds, who was its President, July 13, 1887. Its members are actively engaged in good work. A song service at St. John's Riverside Hospital, conducted by some of its members, is appreciated by the patients of that institution. A note from the matron, Mrs. Sarah J. Rickey, dated August 29, 1887, says:

"KING'S DAUGHTERS—DEAR FRIENDS: Your donation of fruits, flowers, and clothing for little Alice has been received at the hospital. On behalf of the Ladies' Committee and the Board of Managers I desire to thank you for the kindly interest manifested as well as for the substantial aid given to this charitable work. I also desire to thank you for your service of song."

The young people's weekly prayer-meeting which is connected with this church and Sunday-school was organized in October, 1881, and is a means of great usefulness, not only to the Sunday-school, but to the church as well.

The sixth anniversary of the organization of this

young people's meeting was held in the chapel of the Nepperhan Avenue Baptist Mission in October, 1887. There were about 325 persons present. James G. Affleck presided. The exercises were opened by singing the hymns "Tell it Out" and "Redeemed." Prayer was offered by William Smith, President of the Dayspring Young People's Association, at the conclusion of which Charles J. Wallis, of the Westminster Young People's Association, read from the Scriptures the fifteenth chapter of John.

After singing "Blest be the Tie that Binds," the report for the past year, a most interesting one, was read by James G. Affleck, chairman of the Young People's Meeting, who said in substance: The past year's work has been most encouraging, being marked by a large attendance and a lively general interest. Total attendance for the year 5,450; average attendance at each meeting being a marked increase over that of former years. January 24, 1887, there was started, as an outcome of our meetings, a Bible Reading Union, in which there are 148 members, and the way the work has been followed up and the benefit resulting therefrom has been a source of much gratification. We have good reason to believe that since November 1, 1886, nearly fifty young men and women have been led to their Saviour through the efforts put forth in these meetings, and of the forty-seven young people who have united with our church during the year fully thirty, by their own testimony, have shown of what value these meetings have been to them. We cannot ever find out to how many these meetings have been stepping-stones leading them to a higher and nobler life. God has truly blessed us, and he will, we believe, bless us again.

"Take Me as I Am" was sung.

Addresses were delivered by Rev. H. B. Grose and Rev. H. M. Sanders.

After singing "He that Believeth," Charles E. See, President of the Young People's Society of Christian Endeavor of the Reformed Church, led in prayer. The singing of the doxology, and the benediction pronounced by Mr. Sanders, ended the interesting exercises.

The quarterly review days in this school are observed

by special exercises, and careful preparation by the Superintendent and teachers is made, so as to have the exercises different in character each review day.

The Christmas festival of the school for 1887 was an unusually interesting occasion. The chapel of the church was tastefully trimmed with greens and Christmas greetings. Much time, patience, and work were expended by the officers, teachers, and pupils in preparing for the rendering of the Christmas cantata, "Santa Claus' Mistake, or, a Bundle of Sticks," which was the special feature of the evening's entertainment, and which took forty minutes in rendering. The words were by Clara Louise Burnham and music by George F. Root. Some thirty persons participated in it. This work was localized, and was under preparation for several months. The east end of the chapel was artistically arranged to permit a full view of the entire performance by all the audience, which not only filled every seat, but occupied all the available standing-room as well. The singing and acting of those who took part was so natural and graceful that frequent and hearty applause was expressed by the audience. There were recitations by Ada Cox, Hattie Fisher, Edna Tromley, Belle Ferguson, Thomas Pullen, and Charles Fisher. The infant class sang a carol sweetly. After these exercises the disrobing of the Christmas-tree took place, and each schoolar was remembered with an appropriate gift.

The religious services of this festival were observed in the church on Sunday morning with the following exercises: Organ Voluntary. Processional, "Onward, Christian Soldiers." Prayer by the pastor, closing with the Lord's Prayer by the school. Responsive Scripture reading. Carol. Sermon. Hymn by congregation and school. Christmas offering. Carol. Baptism. Recessional.

Rev. H. B. Grose preached on the meaning of Christmas and the giving of Christmas offerings by representatives of various classes. At the close of the sermon the impressive ordinance of baptism was administered to the following persons: Mrs. Mary J. Wilcox, Miss Mary E. Craft, William Graham, William B. Feakins, Frank O. Freethy, and William H. Ball, Jr.

The Christmas offering of the school was $30 60 for the Baptist Ministers' Home, which is located at West Farms in this county.

The following report of this Sunday-school for the year ending December 31, 1887, was presented at the annual meeting of the church by the Superintendent:

"Enrolment—Officers, 5; teachers, 32; scholars—adult and intermediate, 269; primary, 89; total, 395, an increase of 43 over 1886. Total number of classes, including primary class, 29; total attendance for the year, 13,287, increase of 1,735 over 1886; average Sunday attendance for the year, 255, increase of 33 over 1886; largest Sunday attendance for the year, 310, increase of 30 over 1886; number of deaths during the year, 2; members of school who are members of church, 116; volumes in library, 1,000.

"Our finances show a balance on the credit side, as appears by the report of the treasurer. The annual summer excursion in connection with the Nepperhan Avenue Baptist Mission School was given in July last, also the Christmas services and festival were held at the usual season. A very gratifying interest in the work of the school has been apparent during the year, as evidenced by the regular attendance of the scholars, the fidelity of the teachers, and the increased membership, as shown by the enrolment.

"Our greatest cause for rejoicing has been that twenty-three members of the school have given their hearts to the Saviour during the year. Herein lies our greatest encouragement and incentive to more faithful service, for it may truly be regarded as a mark of the approval of our Lord upon the labors of his disciples as well as the fulfilling of his own promise. In reviewing the record of the year we cannot but feel that the blessing of God has been upon us, and with hearts full of gratitude for past mercies we look forward with faith and hope that the year to come may be one of blessing to all who may come within the influence of the school.

"Respectfully submitted,

"GEORGE M. BAILEY, Superintendent."

The room in which the Primary Department of the Sunday-school of the Warburton Avenue Baptist Church meets is on the west end of the Sunday-school room, from which it is separated by a sash partition. It is conveniently and attractively furnished with black walnut seats, superintendent's desk and table, and the floor is covered with ingrain carpet of shaded crimson, the same as the Sunday-school room. Charts with the ten commandments, the beatitudes, a map and blackboard and pictures complete the adornments of the room. This department is superintended by Thomas H. Messer, who has had it in charge for twelve years. He is assisted by his daughter, Miss Beulah Messer, formerly a pupil of the Primary Department of the Nepperhan Avenue Baptist Mission Sunday-school. She entered that school when but three years old, and has ever since, either as a scholar or a teacher in the Sunday-school, been connected therewith.

Promotions from this department into the main room are made usually in classes of five or six, and the qualifications of the children are that they shall read fairly well and know the ten commandments, the beatitudes, the twenty-third Psalm, and other portions of Scripture in which instructions are given, together with the regular lessons of the International Series taught in the Sunday-school.

The teachers in this department give much attention to singing. Besides the hymns in the Sunday-school books, others are selected which are appropriate and popular with the children. The children's paper, entitled "Our Little Ones," is distributed every Sunday. The "Berean Leaf Cluster," consisting of large colored pictures illustrative of the lessons, is also used. After they have been used they are sent with papers contributed by the children to destitute Sunday-schools in the South.

The pleasure afforded to their recipients and their usefulness is indicated in the following extracts taken from some of the letters received by the Superintendent.

Rev. E. A. Carter, a colored Baptist preacher, writes from Atlanta, Ga., November 9, 1883: "On my arrival home from the Preachers' Association I found a letter

from you which made me say, 'Bless the Lord, and you too!' I have a distinct work assigned me at the Association to go around and visit the poor Sunday-schools."

At a still later date Mr. Carter writes: "Yours came to hand some days ago. The papers and books were the right kind sent to the right man. I am sorry though that I delayed the answer. The reason is I have been called off to make temperance speeches for a week, and I thank the Lord that my word accomplished the purpose for which it was sent and that prohibition we have got in ninety-eight counties. You asked me if I am a Baptist. I am the pastor of the Friendship Baptist Church, and I hope you are a good Baptist. I hope I am a true Baptist. You need not fear. All is well and the Lord is blessing my work. I am under many obligations to you for all the books."

Mr. Messer has also received interesting and grateful letters from Rev. A. H. Conway, of Wilmington, N. C., and from Rev. John H. Quiatt, of Virginia.

A letter from Mr. Quiatt tells about Christmas in his school: "I think you would be interested to know what I did with the pictures you sent me. After I had talked from them the sisters of the church took them, framed them with ivy leaves, and put two by the pulpit, two on each side, and one over the door. That is the way we trimmed the church for Christmas. We had a revival this winter, and there were added to the church seventeen souls. Five of them were Sunday-school scholars."

The above are specimens of many letters which Mr. Messer has received from those who are either teaching or preaching in the places from whence they came. Nor are these all the letters which are received. That there is great affection between the teachers and pupils of the Primary Department of the Warburton Avenue Baptist Sunday-school is evident from the childish epistles which come to the teachers now and then. One little girl of five years writes in big letters:

"OWEGO, August 30.

"DEAR MR. MESSER: the last time i was at sunday school you was not there so i could not say good bye. i am in Owego on a farm. i fed the sheap salt last night. i

went to sunday school yesterday and learnt the text let not your heart be trembled. if you cant read this my papa will for you, cause i write to him often. there is a river here it is the susqannah but it is not as nice as the Hudson. * * * Papa said I could give my love to Beulah. i did this all alone. Mamma told me how to spell the words. I had some nice drives since i been here. i will be back before Christmas to sunday school. this is from

" P. S.—good bye. ****."

The school, in company with the teachers and pupils with their friends, numbering some 1,500, went on their annual excursion in July, 1887. The steamboat "Sirius" took them to Oscawana Island up the Hudson. The excursion was a great success every way, and to the indefatigable efforts of Chairman Airey, of the committee in charge, must the credit in a large measure be awarded.

The secretary's report for 1888 is as follows:

Enrolment	413
Total attendance	12,286
Average "	236
Largest "	313
Deaths during the year	1
Members uniting with the church	12
Officers, teachers, and scholars who are members of the church	126

The school has a class-attendance banner, which is given to and held by the class for three months which has had the highest average attendance for that length of time.

Banner awarded for largest percentage of attendance during first quarter, 1889, to Class No. 2, taught by J. W. Ackerman. Second quarter, 1889, to Class No. 28, taught by Miss M. Yerks.

The Adults' Bible-class, taught by Mr. C. D. Wyman, has grown to be one of the most interesting in the school. Upwards of fifty names are enrolled, and a goodly proportion are in attendance each Sabbath.

The treasurer's report for the year ending December, 1888:

Total receipts	$409 85
Disbursements	342 28
Balance in the treasury January 1, 1889	67 57

Missionary Fund—total receipts	$306 39
Paid for benevolent purposes	180 64
Balance	125 75

J. W. ACKERMAN, Treasurer.

From January to September, 1889, sixteen scholars united with the church from the Sunday-school.

The officers of the school in 1887 to September, 1889, were: George M. Bailey, Superintendent; Stanley H. Ray, Assistant Superintendent; George Ackerman, Secretary; John W. Ackerman, Treasurer; Orville B. Ackerly, Librarian; Henry Middlebrook, Assistant Librarian; George Weller, Collector.

In September, 1889, Superintendent George M. Bailey, "under whose wise and genial direction the Sunday-school has been for several years prospering," was obliged to resign on account of failing health. "It was the wish of the teachers to reëlect him and wait for him to recover, but he declined to have it so. But he was elected for life to fill a great place in our esteem and affection."

The spacious Sunday-school room of the Warburton Avenue Baptist Church presented a scene of animation at the annual Christmas celebration of 1888, and the cheerful countenances of nearly 400 happy children lent enchantment to the scene. On the platform could be seen the residence of Santa Claus, the roof covered with snow and the chimney painted a bright red. Superintendent George M. Bailey presided, and Assistant Superintendent Stanley H. Ray assisted. The attendance of friends was very large. Some could not get seats and some could not get within the hall door at all.

The exercises began by the singing of the carol "Jubilant Bells." This was followed by opening remarks by the Superintendent, and Scripture reading and prayer by the pastor. "Once in Royal David's City" was then sung, and Rev. Dr. Hobart made a brief address. The programme was then continued as follows:

Carol—Oh Sing of His Praise.

Recitation—Floe's Letter - - - - - - - Clara Carpenter.

Recitation—Emily Jane - - - - - - - Geraldine Helmsley.

Performance by the Kazoo Quartette.

Dialogue—Colloquy in Church - Maggie Monroe and Mary Anderson.

Recitation—Fate of Mary's Two Canaries - - - - Arthur Ray.
Recitation—Japanese Girl in Costume - - - Lizzie Ramage.
Carol—Room for the New-Born King.
Recitation—The Granted Wish - - - Nettie Ewald.
Recitation—Whistling in Heaven - - - - Myra Corwin.
Kinder Symphony.
Recitation—Christmas Dolly - - - - Sadie Monroe.
Dialogue—Practical Lesson in the Beginning of Bad Citizens—
Jessie Corwin, Master Simpson, Hattie Fisher, and Davy Fisher.
Recitation—The Old Woman in the Shoe - - Fanny S. Bailey.
Recitation—Our Christmas - - - - Maggie Monroe.

The several pieces were well spoken, and the recitation "Whistling in Heaven," by Miss Myra Corwin, deserves special commendation.

At this point smoke was seen to issue from the chimney of the cottage of Santa Claus on the stage, and soon his head was seen peering out of the chimney. He then came out by the door and made a speech. The children were then supplied each with a ticket, and this procured for each a box of candy at the door at the going out.

The Christmas services of the Sunday-school on December 28, 1890, were held on Sunday afternoon in the church. The Mission School had been invited and occupied the rear pews, while the galleries were filled with spectators. Upon the platform were James G. Affleck, the Superintendent, and Rev. Dr. Alvah S. Hobart, the pastor.

The scholars and teachers marched into the church singing "Jerusalem the Golden." After prayer by the pastor, opening exercises were conducted by the Primary Department. The programme that followed was in four divisions, the scholars reciting or singing their various parts.

The First Division consisted as follows:

Joy Over the Child Jesus—
Ferdie Hughes, Rose Ewald, John Monroe, Larissa and Ray Carpenter.

Childhood of Jesus—
Maud Cox, Ida Wallin, Willie Wallin, Ida Maltby, Jennie Campbell, Lottie Vought, Susie Weir, Willie Watts, Freddie Mueller, George Beckwith.

Second Division:

The Works of Jesus—
Nellie Bartlett, Stella Bailey, Ada Newman, Eva Storms, Bertie Bell, Myra Corwin.

Jesus' Power Over Sin—
Review by pastor and school.

Third Division:

The Words of Jesus—
Sarah Beckwith, Edna Randall, May Tarbell, Emily Kipp, Nellie Drummon, Naomi Rigby, Lillian Howes, Alice Wyman, Henry Myers.

Fourth Division—Passion Week:

The Death of Jesus—
Miss L. Graham; solo "He was Despised," Miss Beree.
The Resurrection of Jesus—
Miss Roach; quartette, "Magdalene," Miss Haring, Miss Beree, Mr. Gardinier, Mr. Cole.

Appropriate songs were given by the school.

After the exercises five young men were united with the church by baptism.

Mrs. James B. Colgate has been connected with this school since 1861, and is among the honorary list of Sunday-school teachers in Yonkers. She has charge of a bright and intelligent class of young ladies which meets in the church parlor. Some of the teachers in the home and mission Sunday-schools have received their training under her instruction, and a number of the members of this class at the present time are teachers in the afternoon mission school.

This class and its beloved teacher are especially honored in that one of their number, Miss Lena T. Leeds, was under appointment as missionary by the Woman's Foreign Missionary Society of the Baptist Church in 1887. Miss Leeds, with this end in view, took a preparatory course of study in Colby Academy, at New London, N. H. At the end of her course, finding that her health would not permit her to labor in a foreign field, she accepted a position as missionary under the Woman's Branch of City Missions in New York. Miss Leeds has abilities which peculiarly fit her for her noble work and is very successful in it.

The scholars of the home and mission schools celebrated Children's Day in the Warburton Avenue Baptist Church on Sunday afternoon June 8, 1890. There were about 1,000 scholars seated in the body of the church,

while the galleries were filled with parents and friends. The platform was richly decorated with palms and bunches of cut flowers.

James M. Hunt, Superintendent of the home school, presided, and Prof. Edwin Moore led the singing. The order of exercises consisted of singing, "Holy, Holy, Holy;" prayer by Mr. Hunt; hymn, "Grander than Ocean's Story;" responsive reading from Luke 11:1–13, led by Superintendent William H. Baldwin, of the mission school; prayer by Rev. Dr. Hobart, and chanting of the Lord's Prayer by the children; semi-chorus, "Great King of Glory, Come!" "Little Children, Jesus Calls You," by infant department of the mission school. Recitations were given as follows: "Springtime," by Grace Narr and Harold Searles; "Jesus' Little Blossoms," by Fernando and Edwin Hughes; "Speaking for Jesus," by Ethel Phillips. "Forward Be Our Watchword," was sung by the scholars; "Sunbeams" was recited by Gertie Church, and "Kind Words," by Willie Hopperton.

Rev. Dr. Alvah S. Hobart, the pastor of the church, made a short address of welcome to the scholars and friends, and said he was glad to see so many of the children in the house of God. He asked some review questions on the Sunday-school lessons of the last quarter which were promptly answered by the scholars. He then requested all the scholars present who had come into the membership of the church from the Sunday-schools, and whom he had baptized, to come forward. About fifty responded, and the pastor gave each a small book containing helpful Christian reading.

Myra Corwin followed with a recitation; and "Welcome, Happy Summer," was sung by the semi-chorus. A collection was taken for the benefit of the poor fund of the Mission School, and the exercises closed with the singing of "Coronation."

The Young People's Association of the Warburton Avenue Baptist Church and Mission Chapel was organized October 20, 1889. The work of the Association is divided into four departments: 1. Social and Membership. 2. Prayer-meeting. 3. Missionary. 4. Evangelistic.

There are seventy-seven names enrolled as charter members. There is a recruiting work going on now in the missionary department of the Young People's Association. They hold monthly meetings for the study of missions and are doing a very excellent work. Its present officers are the following: J. M. Hunt, President; James Howes and Miss F. J. Parsons, Vice-Presidents; F. O. Freethy, Secretary; Miss J. Prote, Treasurer.

The Treasurer's report of the school for the year ending December 1889, is as follows: Receipts $412 31; disbursements, $288 95; balance, $123 36. Mission Fund: Receipts, $306 87; disbursements, $265; balance, $41 87.

The correctness and completeness which mark the record books of this school are worthy of mention. John W. Ackerman has been Treasurer of this school for twenty years, and has performed the duties of the office with acceptability and fidelity.

The teachers of this school meet every Friday evening with the teachers of the Nepperhan Avenue Baptist Mission School for the study of the lesson. These meetings are conducted by Elmer L. Manning and Franklin Airey, the latter of whom illustrates the lesson by blackboard exercises. At the close of the meeting hektograph copies of the illustrations are distributed which are helpful for the preparation of the lesson.

This school has not only the privilege of preparing two of its pupils for missionary work in the foreign field, but also the training of a loved and honored superintendent, George M. Bailey,* who from childhood had been

* On Monday afternoon, October 13, 1890, George M. Bailey entered into life eternal. Funeral services were held in the Warburton Avenue Baptist Church at three o'clock on Thursday afternoon, October 16. Rev. Dr. Alvah S. Hobart officiated, and with Rev. Henry M. Sanders and George D. Mackay spoke fittingly and eloquently of his sweet, manly life. The church was clad in an attire of blossoms white as angels are. Palms, the symbol of our Lord's triumphal entry into Jerusalem, overhung the face of the departed. Songs by loving voices long time ago tuned to his not only in earthly songs, but in the higher, holier melodies of Christian faith, a circle of near relatives who in their sorrow lifted up their hearts to Jesus with mingled prayers and thanksgivings—all these made the day a day to be remembered as one of those of which it is said, "It is better to go to the house of mourning than to the house of feasting." "O

connected with the school, till his resignation in September, 1889. His deep interest in the work and workers was abundantly testified by the fervent prayers and earnest exhortations from the superintendent's desk.

The Superintendent, James G. Affleck organized the Boys' Brigade January, 1891. They have a weekly exercise (Monday evenings) in military drill and study of those Scriptures which have to do with the soldierly qualities of Christian life. They drill half an hour and then study half an hour.

The terms of membership are attendance at the school and abstinence from tobacco and alcoholic stimulants. Mr. Arbuckle, who is sergeant of the Fourth Separate Company, N. G. S. N. Y., is the drill-master of the brigade. There are about forty members of the brigade.

The number of scholars April, 1891, is 400.

The lesson helps used by this school are from the American Baptist Publication Society and are "The Baptist Teacher," which is used by the teachers, "The Semi-Quarterly," "The Advanced Quarterly" for the Bible classes, and the "Intermediate Quarterly" and "Primary Quarterly" for the younger members and children of the Primary department. The Sunday-school papers circulated in the school are "The Young Reaper" and "Our Little Ones." The singing books used are "The Gospel Praise Book," "The New Alleluia," and "Select Gems."

The names of the superintendents in the order of their service are as follows: Benjamin Franklin Crane, Deacon Benjamin Longstreet, Peter F. Peek, who served for nearly eight years, his term of service ending December 1862; from 1862 until 1866 James Youmans and Robert Rich were the superintendents, the latter serving a little over two years; William Gray was elected February 7, 1866; Heman L. White, who was the superintendent when the Sunday-school entered the new chapel, June 20, 1869; Deacon William Holme, who held the office for thirteen years until 1882; Julius B. Briggs, 1883; Reuben T. Pettingil, 1884–5; George M. Bailey, who was elected January,

grave, where is thy victory? O death, where is thy sting?" "Thanks be to God who giveth us the victory through our Lord, Jesus Christ."

1886, resigned September, 1889; James M. Hunt, elected January, 1890, resigned November, 1890; the present superintendent, James G. Affleck was elected December, 1890.

The present officers of the school are: James G. Affleck, Superintendent; John W. Arbuckle Assistant-Superintendent; Coleman Carpenter, Secretary; James E. Howes, Treasurer; Harry Middlebrook, Librarian; Chester W. Newman, Assistant-Librarian; Thomas H. Messer, Director Primary Department, assisted by Miss Beulah Messer.

MUSICIANS: Miss H. G. Newman, piano; Mr. E. O. Carpenter, Jr., violin; Mr. C. H. Desgrey, violin.

TEACHERS: Miss H. M. Blanchard, Miss G. L. Burns, Mrs. A. M. Beckwith, Miss E. Coapman, Mrs. W. Sykes, Miss K. A. Graham, Miss C. A. Mann, Miss F. B. Drummon, Miss H. E. Burns, Miss H. G. Newman, Miss A. Okell, Miss M. Palmer, Miss D. Drummon, Mrs. A. T. Neil, Miss J. Hull, Miss M. Colgate, Miss M. Holden, Mrs. A. S. Hobart, Mrs. J. B. Colgate, Miss F. J. Parsons, Mr. C. D. Wyman, Miss Annie Kipp, Miss E. F. Coles, Miss Olivia Burns, Miss E. G. Gault, Mrs. J. Irving Burns, Miss N. Allen, Mr. J. Tackman, Mr. R. Edie, Jr., Mr. G. P. Holden, Mr. M. Sherwood, Mr. J. E. Howes, Mr. G. T. Leeds, and Mr. Frank R. Hathaway.

SUB-TEACHERS, ETC.: Miss P. Van Tassell, Miss H. A. Middlebrook, Miss M. L. Fuller, Mr. A. D. Ballard, Miss L. East.

CHAPTER IX.

THE FIRST PRESBYTERIAN CHURCH.

THE facts concerning the organization of the First Presbyterian Church of Yonkers have been obtained from the historical discourse preached by Rev. T. Ralston Smith, D. D., on Sunday morning July 2, 1876, and by correspondence with several of the early members of the church.

The sermon was delivered in compliance with the request of the Presbyterian General Assembly "that the first Sabbath in July, 1876, be observed as a day of praise and thanksgiving to God for the manifold blessings with which he has crowned us as a people; and that the pastor of each church under the jurisdiction of the Assembly deliver, on that day, a discourse on the history of that particular church."

After a general introduction in regard to the patriotic and religious observance of this great national anniversary season, Rev. Dr. Smith said:

"On the 26th of April, 1852, the First Presbyterian Church of Yonkers was duly organized. The Rev. David Coe, D. D., secretary of the American Home Missionary Society, presided at the meeting at which the church was organized—though the certificate of incorporation, signed by David Stewart and Lemuel W. Wells, is dated April 20. It was composed entirely of persons who were then in the communion of the Reformed Dutch Church. They had there found a home which accorded more nearly with their ecclesiastical preferences than any which could be afforded them by the other churches of the village; but their early associations and preferences prepared them, when the way seemed providentially opened, to seek the communion of a distinct though kindred body.

"It was at first believed that the entire church was ready to transfer its relations to the Presbyterian General Assembly.*

* The following minute is from the church record book: "September 2, 1851, a meeting was called for full discussion of the point suggested by

"At the date already given, a meeting of the church adopted a formal resolution to change its ecclesiastical connection. The name which we now bear was adopted, and the standards of the Presbyterian Church were taken as the basis of the new organization, which was duly recognized by the third Presbytery of New York, and received under its care on the 10th of May, 1852, just a fortnight after the change had been effected. This transfer included the pastor, the Rev. Dwight M. Seward, who had accepted a call to the Dutch Church on the 3d of December, 1850, and had been installed by the Classis of New York on the 12th of February, 1851. The pastoral relation continued therefore undisturbed, and called for no action on the part of the Presbytery. The members of the Consistory had resigned their places, and Messrs. Lemuel W. Wells and Samuel S. Barry were chosen ruling elders. The term of service of these officers was fixed at two years, and this provision continued in force until the annual meeting of the church in 1875, when the period of service was extended to three years.

"It soon became apparent, however, that the action of April 26th had not in fact carried with it, or at least had not continued to command, the assent of the entire church. Negotiations followed with a view to the adjustment of all the interests involved, on a basis mutually satisfactory. The church building, the same which still stands on South Broadway, though it has since then been enlarged and beautified, was relinquished to those who desired to perpetuate the old organization. The records were delivered to the custody of the new Consistory. Our own church retained the building then used as a parsonage; but it was without an established place of worship from the close of Sunday, September 19, 1852, until the 24 of May, 1854."

After the withdrawal of the members from the Reformed Church and congregation, who comprised the first congregation of this church, steps were taken to secure a place of worship. The pastor, Rev. D. Henry Miller, and people of the Mt. Olivet Baptist Church kindly tendered

your circumstances and voted with unanimity to change the denominational relations."

to them the use of their church for Sunday afternoons. This very generous offer was respectfully declined with a vote of thanks.

They having secured a hall in the Getty House, their services were held there on Sunday morning, September 19, 1852.

When the question of the site was agitated for this new church building some of the friends of the enterprise were in favor of selecting that where the Westminster Presbyterian Church now stands, but the majority decided upon the present location—on North Broadway corner of Quincy Place. The site was very generously given by Mr. Ethan Flagg. David Burns, who for a number of years was the energetic and efficient sexton, under the direction of Mr. Flagg, broke the ground for the foundation of the church building.

The present church edifice was commenced November 15, 1853, and the corner-stone was laid on June 22, 1853. Of that event a former member of the church writes from Denver, Col., April 30, 1888: "I remember the day was very sultry, followed, at the time of the ceremony, by a severe storm. So the service was adjourned to the Methodist Church on North Broadway."

Rev. Dr. Tyng and the Rev. Dr. Hatfield took part in the services. A dedicatory hymn, written for the occasion by the pastor, Rev. Dr. Seward, was also sung at the laying of the corner-stone.

The church was dedicated May 24, 1854, Rev. Asa D. Smith, D. D., preaching the dedicatory sermon. At these services the choir chanted the following selection from the 24th Psalm: "Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of glory shall come in. Who is the King of glory? The Lord of hosts, he is the King of glory. Selah."

On a white marble tablet over the main entrance to the church is inscribed, "First Presbyterian Church. Erected A. D., 1853."

The bell was purchased for the sum of $578, from the proceeds of the sale of pews, on May 29, 1854. The first pew was purchased by Lemuel Watts Wells, for $1,000.

The entire cost of the church, including furniture, but excluding the ground, was $32,330.

The following persons composed the building committee: Ethan Flagg, Robert P. Getty, James Scrymser, John Olmsted and Joseph S. Hawkins. The architect was Thos. C. Cornell and the builders Messrs. Millard & Post, of Poughkeepsie, N. Y.

The debt of the church after its dedication in 1854 was $16,000. The building was originally constructed without galleries, but these were introduced in 1860, chiefly to remedy a defect in the acoustics of the building. The work was completed December 8, at a cost, including other changes, of about $3,400. A necessary alteration of these galleries and of the ceiling, completed in October, 1868, entailed a farther expenditure of $3,350; while in 1869, by generous private subscription, the pulpit and recess of the church were entirely remodelled at a cost of $422.

Rev. Dr. Smith, in his brief review of the pastorates and work of the church, spoke as follows of Dr. Seward's ministrations: "During Dr. Seward's ministry, 342 persons were received by letter from other churches of Christ, and 178 were added on profession of their faith, a yearly average of nearly 19 by letter and nearly 10 on profession.

"In January, 1858, eighteen members of the First Church received letters of dismission, and were organized on the 3d of February, by the Third Presbytery of New York, into the 'Westminster Church.'

"The first period of our history that was marked by an unusual religious interest occurred in 1858, a year memorable, as many of you will recall, for a work of grace which spread through the entire land, and which was distinguished by some peculiar and interesting features—notably among these, the great attention given to prayer, and the striking development of the spiritual power of the laity. In that year 56 professed their faith in Christ in this sanctuary.

"The next most fruitful year in this respect was 1868, when 17 were added on profession; while the following year, 1869, was marked by a similar addition of 15.

"It is a fact which strikingly illustrates the changeable character of our population, that during the ministry of Dr. Seward, 181 communicants were dismissed to other churches, including one who was ordained to the gospel ministry. This number constitutes nearly one-third of the entire list as it stood at the close of his pastoral work.

"During the same time, also, 42 communicants were called away by death, making the total reduction in numbers 223, and leaving on the roll, in June, 1870, 343, not a few of whom, however, were no longer resident within the bounds of the church.

"It is worthy of mention that the number of adults baptized during the period now under review was only 18, or about one-tenth of the entire number received on profession; a fact which shows that by far the greater proportion of all who were so received had been members of Christian households, and had been subjected in greater or less degree to those domestic religious influences which God's covenant so greatly honors, and which are so helpful to every pastor.

"The children baptized by Dr. Seward number 172.

"It was just at the close of Dr. Seward's labors among you that one of the most important events occurred which distinguish the history of the Christian church in this land. I refer to the union of the two great branches of the Presbyterian body in these United States, then popularly known as the Old and New School.

"This reunion involved in its results the erection of the new Synod of New York, and the Presbytery of Westchester, of which latter body the church became a part on the 21st of June, 1870; the old Third Presbytery of New York having then been dissolved by the reconstruction acts of the Synod of New York.

"The constitution of the *new* pastoral relation here devolved, of course, upon the Presbytery of Westchester. But before it was called to act in such a proceeding, there was an interval of some months, during which the church was without pastoral care. It was exactly half a year before the call was extended to the present pastor, the date of it being December 20, 1870. The installation, however, did

not take place until the first of March, 1871. The pulpit was occupied from January of that year, but your pastor did not become resident among you till the end of April.

"During the interval five persons were received into the communion of the church, three of them by letter, and two on profession of faith, both of whom were baptized. Six were dismissed to other churches, and a like number were removed by death."

In regard to Rev. Dr. Smith's not completed pastorate, he says in his discourse:

"Of my own ministry among you it becomes me to say nothing, further than to give you those bare statistics without which the requisite history would not be complete. The present pastoral relation has now subsisted just five years and four months. The whole number of additions to our communion during this period has been 165, an average of almost exactly 31 for each year. Of these, 70 have been received from other churches by certificate, and 95 have been admitted on profession of faith; making an annual average of rather more than 13 by letter and nearly 18 on profession. The two most fruitful years in the way of additions were 1874 and 1875, in each of which, besides additions by letter, 31 who gave hopeful evidences of conversion were received to the privileges of the church. And already, during the present year, 18 have here professed their faith in Christ, The number of adults I have baptized on their admission to the church is 19, and the number of infants baptized during my pastorate is 63.

"Since my work among you began 69 members have left us for other churches, not a few of whom had already removed and were never really under my pastoral charge; and 21 have deceased.

"Bringing now all the figures I have so far given into one single statement, we find that to the original number of 46 communicants, 415 have been added by letter, and 275 on profession, making a total of 736. Of these, so far as our records indicate, 256 have been transferred to other churches and 71 have died, leaving still upon the rolls of the church the names of 409 communicants. The average annual addition since the church was organized have been

17 by letter, and a little over 10 by profession. The aggregate of adult baptisms is 39, and the whole number of children baptized is 235."

It was during Rev. Dr. Smith's pastorate that the first manse with its grounds adjoining the church, a valuable property, was purchased April 11, 1871. It was also during that year that a Mission Chapel was erected on Nodine Hill, where for some time a devotional Sunday afternoon service had been carried on. The Dayspring Chapel was dedicated April 28, 1872. After seven years of missionary labor in connection with this, the Dayspring Church was organized by the Presbytery of Westchester on May 13, 1879. Eighty-two members of the First Church received letters of dismission to the new church.

We find the benevolent gifts for twenty-three years amounted to $94,438, an average for each year of $4,106.

In compiling these statistics Dr. Smith said: "I have freely included the private gifts of our members to established Christian and charitable objects so far as these have been reported, although they may not have passed through the treasury of the church; yet there are doubtless hundreds and possibly thousands of dollars which have thus been given without my knowledge, and which would materially swell the aggregate sums already stated. There is not, however, included in this presentation a dollar of the amounts expended for our own particular congregational uses, which of course would reach a total of many thousands more."

In concluding he said: "Such, dear brethren, is an external view of the history which I am permitted to lay before you. It appeals throughout to our deepest sense of gratitude, and calls upon us to raise our hearts and voices in earnest praise to Him who has given us these successes and this encouraging prosperity.

"If you miss anything from this recital, it will only be, I imagine, that element in our church life which pen cannot record upon paper, and to which the voice can give no adequate expression.

"The self-denial so abundantly practised by the Christion men and women, who have been as careful to shrink

from notoriety as they have been laborious and generous in times of need, deprecates and indeed forbids any personal and elaborate recognition. Some of those who have made many sacrifices for the church in its days of early need, have gone up on high to receive the approbation of a Master whose lightest word infinitely outweighs the loudest and most prolonged human applause. Others still remain, to find new joy, I trust, in new labors for the Master.

"The revivals in the church may be described as to their immediate tangible results, but who can undertake to unfold their actual and far-reaching influences?

"And who is able to tell what influences for good have gone abroad from this church, as one after another has been called by his Lord to go to another field, and work out the principles imbibed and the impulses received in this sanctuary?

"I leave all these things from very necessity to your own thoughts. Written history is a thread upon which every man, woman, and child may hang a jewel that the hand which stretched the thread could not supply; and so to you and me there is a wealth in the story of our church —some of it yours and some of it mine—which makes it more precious than any array of facts, however opulent, can render it to a stranger."

During the summer of 1880 the chapel in the rear of the church was erected. On the first floor is a lecture-room, pastor's study, and session-room. All these are conveniently and attractively furnished. On the second floor are rooms for the Sunday-school, the Primary Department, and the library. There are two entrances to the chapel, one on the south through the grounds of the manse, and the other, the main entrance, on Quincy Place.

The interior of the church was at the same time greatly improved and beautified, being frescoed and supplied with stained-glass windows, the gift of William Allen Butler. It was newly carpeted throughout through the generosity of Charles Lockwood, and the organ gallery fitted up with pews, the organ having been removed to the rear of the pulpit.

A meeting of the church and congregation was held

on Thursday evening, February 14, 1884, in the lecture-room for the purpose of receiving a communication which had been sent to the Board of Trustees by Walter W. Law, Esq. This communication contained an offer by Mr. Law to purchase and cancel the existing indebtedness of the church, amounting to $10,000, provided the pastor's salary be increased by the amount of the interest on the $10,000.

William Allen Butler was appointed chairman of the meeting and J. W. Skinner secretary.

After the reading of Mr. Law's proposition it was unanimously

Resolved, That this magnificent offer of Mr. Law is hereby accepted and the yearly salary of Rev. John Reid, pastor of this church, be increased by the amount of interest formerly paid on the loan as long as he shall remain pastor of the church and congregation, this increase to date from the 15th of February, 1884.

Resolved, That the trustees of this church and congregation carry into effect the foregoing resolution.

Thereupon the bonds were produced, certified checks for the amount passed, and the bonds delivered to Mr. Law.

At the suggestion of Rev. Mr. Reid that a fire was burning in the study adjacent, Mr. Law took the bonds and committed them to the flames in the presence of the trustees and the pastor.

Mr. Reid then reported to the congregation that the bonds had been offered up as a most acceptable burnt-offering and that nothing was left of them.

Mr. Butler, the chairman, congratulated the meeting on this happy result.

Mr. Law said: "It is a matter of satisfaction that my proposition has been attended with such good results. It is a part of our Christian faith that all our talents and property, all we have and are, belong to the Master. We are commanded to use them for Him who redeemed us. I should be wanting in duty if I should assume this gift as from myself alone. I owe it to the instructions and prayers of a blessed mother, which are always before me, that I am able to give. I want also to sustain our pastor in the

preaching of the word at this time, when there is much of critical and religious doubt and scientific religion. Many are leading some to doubt the existence of a Father in heaven. I want to uphold one who upholds the truth. I hope this will be the beginning of better days, if God gives us the opportunity of doing good. Let us say, 'Not unto us, but unto Thy name, be all the praise.'"

Mr. Lucius E. Clark said he thought it would be well to follow up the burnt-offering with a thank-offering. This could be in the shape of a subscription for a new manse.

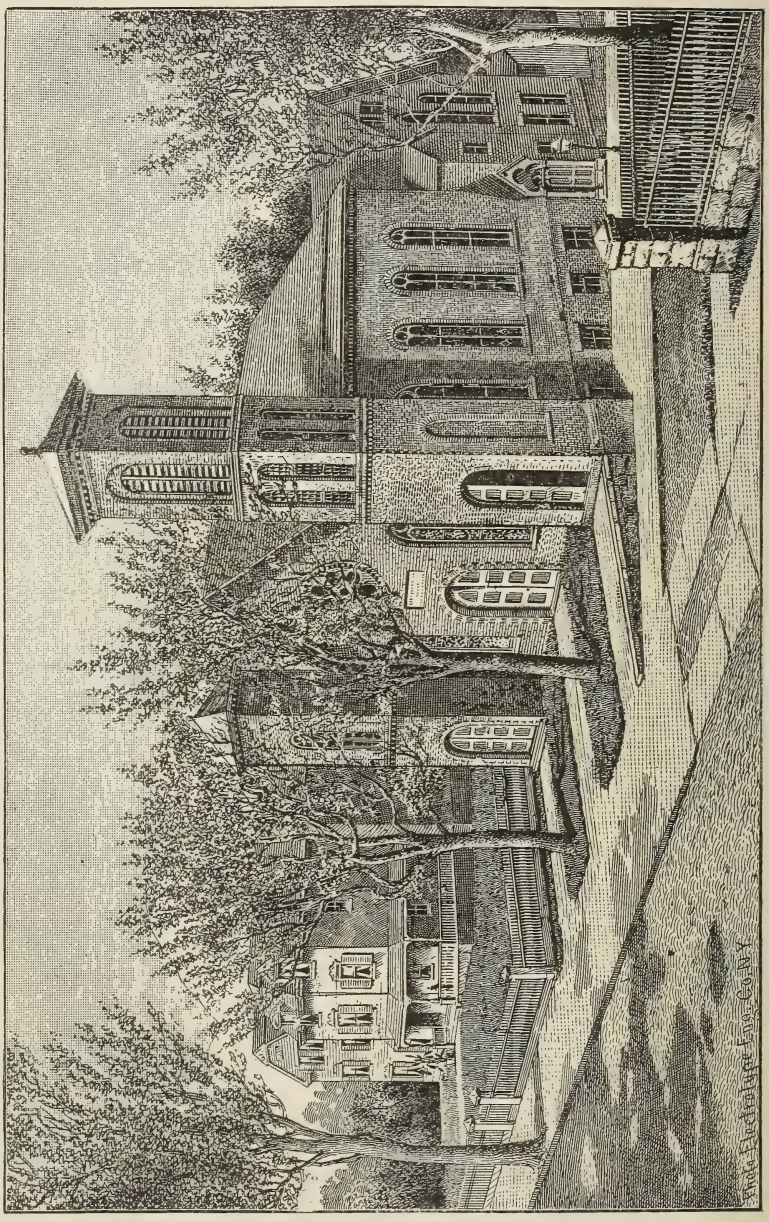
At Mr. Clark's suggestion a subscription was started for the purpose of building a new manse; contributions were received from fifteen persons, amounting in the aggregate to $3,300, and a committee of five—Lucius E. Clark, John Watt, Alexander Halliday, William Allen Butler, Jr., and Alonzo H. Johnson—were appointed to solicit subscriptions to the new manse.

The following notice in regard to this auspicious event appeared in the "New York Examiner and Chronicle," the organ of the Baptist Church:

"Mr. Walter W. Law, of the firm of W. & J. Sloane, offered to pay the debt of $10,000 on the First Presbyterian Church of Yonkers, on condition that the amount of interest on the loan should be added to the pastor's salary. The condition was promptly met, and under the influence of this deed of generosity a committee was appointed to build a new manse, a thing beautiful in itself and made all the more beautiful in the way in which it was done and what has grown out of it."

In 1884 the former manse was removed and the present brick structure was erected in its stead. On the front of this building is a brown stone tablet on which is inscribed, "A. D. 1884." The members of the Sunday-school contributed $200 to a mantel for the manse. The church property is beautifully located and is entirely free from debt, 1891.

The spacious auditorium will seat about a thousand. At the annual meeting of the church and congregation held in April, 1891, steps were taken towards purchasing a new organ and entirely redecorating the edifice.



FIRST PRESBYTERIAN CHURCH AND MANSE.

The affairs of the Missionary Association, organized November 2, 1871, are confided to an executive committee of twelve, composed of the six elders of the church, and six members to be elected annually by the association. The pastor of the church is *ex-officio* a member of the committee and president of the association.

The following gentlemen are the members of the executive committee of the Missionary Association having this under their charge :

The Pastor, *ex-officio*.

L. E. Clark,	W. W. Law, Chairman,
Theodore Gilman,	W. R. Mott, Secretary,
Hezekiah King,	W. Olmsted, Treasurer,
G. L. Morse,	F. D. Blake,
R. E. Prime,	W. A. Butler, Jr.,
G. A. Chamberlin,	[vacancy].

In 1886 it was resolved to erect a mission chapel on Nepperhan Avenue, north of Ashburton Avenue, in which neighborhood Sunday-school and other religious services had for about two years been conducted by members of the church.

In May, 1887, the services of Rev. John S. Penman were secured as assistant to the pastor in connection with the work of Immanuel Chapel. Rev. Mr. Penman having resigned in January, 1888, his resignation was accepted, and in May, 1888, a call was extended to the Rev. J. Hendrik de Vries. This call was accepted, and Rev. Mr. de Vries entered upon his labors as assistant to Pastor Reid, and took charge of the Immanuel Chapel work in June, 1888.

In 1887 a beautiful crimson plush mounting was placed around the galleries, and the three rows of cushioned bench seats along the length of the gallery were removed, except a section at the west ends next the pulpit, which remains as before.

The space occupied by these three rows of seats was apportioned into compartments, furnished with movable chairs; the floor is level, so that the chairs can be placed in any position the sitter prefers. The compartments are finely carpeted and handsomely finished. They are fur-

nished with handsome oak chairs, upholstered in brown leather.

There have been in this church three pastors, including to date thirty-eight years of pastoral labor. They are: Rev. Dwight M. Seward, D. D., May 10, 1852, to June 20, 1870; Rev. T. Ralston Smith, D. D., March 1, 1871, to March 31, 1879; Rev. John Reid, installed November 6, 1879.

The total membership of the church from the beginning has been 1,333. The number of communicants at present is 591; 483 have been received during the present pastorate—222 on profession and 261 by certificate.

Rev. John Reid, D.D., pastor of the First Presbyterian Church, youngest son of Robert and Jean Wallace Reid, was born in St. John, N. B., November 19, 1850. His parents were both of Scotch birth. He attended the public schools of New York city and prepared for college at the University Grammar School under Moses M. Hobby. He entered the University of the City of New York in the fall of 1866, was graduated in June, 1870, entered Princeton Theological Seminary in the fall of 1870, graduating therefrom in April, 1873. He was licensed to preach by the Presbytery of Morris and Orange and ordained by them May 6, 1873. After two brief pastorates, which were both made short by illness in his family, he was installed pastor of the First Presbyterian Church at Hoboken, N. J., where he remained for three years. From there he was called to this church and was installed as its pastor November 6, 1879. He was moderator of the Presbytery of Jersey City in 1876, was a commissioner to the General Assembly of 1877, held in Chicago, and also to that of 1884, held in Saratoga, and to the Presbyterian Centennial Assembly held in the city of Philadelphia, May, 1888, of which he was made first temporary clerk. He was also appointed one of the representatives of the Presbyterian Church by that Assembly, to the Alliance of the Reformed Churches holding the Presbyterian System which was held in Exeter Hall, London, July, 1888. The degree of Doctor of Divinity was conferred upon him by the University of the City of New York, June 14, 1888, and he was elected a

member of the Council of that University, November 9, 1889. Rev. Dr. Reid is possessed of gifts which make a strong preacher. With a vivacious intellect well cultivated and stored with knowledge, his sermons show painstaking preparation and are models of choice language, being enriched with gleanings from his extensive readings. They may be characterized as spiritual, the aim of them being to set forth the inner sense of the Word of God, realizing that it is the Spirit which maketh alive.

His style is elegant and finished, his oratory is graceful and effective, his manner is marked by a calm persuasiveness and the dignity of self-control, always regarding the sanctity of the pulpit. This is noticeable in the moments of his most fervent eloquence. Loyal to Christ and his Gospel, he is ready to defend the right as it is given him to know it.

As a pastor he is faithful and tender, extending his personal ministrations where they are most needed as well as where they are most welcome.

The standing he has attained where he is best known, and the strong friends he has made, are but an index to the faithful manner in which he has wrought in God's vineyard. During Dr. Reid's incumbency there have been added to the church membership 483, and more than $200,000 have been contributed to congregational and benevolent purposes.

A commodious chapel has been added to the church, a substantial and beautiful manse erected, and a mission chapel built. The increased membership and large attendance of the congregation attest the acceptability of his pastorate. By the request of his congregation, Dr. Reid wears a Geneva gown in his pulpit ministrations.

On Thursday evening November 7, 1889, the ladies of the Missionary Society of the church tendered a reception in observance of the tenth anniversary of Rev. Dr. John Reid's installation as pastor. The attendance was large and the pleasures of the evening were continuous. During the evening Dr. Reid was presented with a $1,000 bond as a gift from his people. William Allen Butler made the presentation speech and said:

"The object that has brought us together is of interest to all. Ten years is a long time in the history of this church. We have been greatly favored, in the past, in all the pastors who have served the church. It is not often a layman has an opportunity to publicly talk to his pastor. This is my first opportunity in ten years, and I shall be careful, for I know not what may come during the next ten years. I think the preaching we have had during the last ten years will compare with that from any pulpit in the land. I think I can safely say that we have been interested, edified, and profited. Mr. Reid came to us a young man. He was subjected to that criticism always bestowed on one in so public a position. He fairly won our confidence, esteem, and affection."

Dr. Reid responded in a very humorous vein, and in closing said:

"This is not the first time I have received loving tokens of affection from this people. It is with the fullness of love and with all my heart that I say 'Thank you!' May God's blessing cement the ties that bind pastor and people together."

OFFICERS OF THE CHURCH FROM THE ORGANIZATION.

Ruling Elders.

Lemuel W. Wells,	Ralph E. Prime,
Samuel S. Barry,	Charles Lockwood,
Samuel D. Rockwell,	William A. Gibson,
Josiah Rich,	Augustus Cruikshank,
William C. Foote,	John W. Skinner,†
Hudson Kinsley, M. D.,	Walter W. Law,
Jesse H. Tyler,	Gabriel P. Reevs,
William G. West,	Lucius E. Clark,
Stephen H. Thayer,	Theodore Gilman,
Jonathan F. Travis,	Walter Graves,
Richard Wynkoop,	G. Livingstone Morse,*

George A. Chamberlin.

* Deceased January 12, 1891.

† Extract from the Annual Report, 1889, of the Children's Aid Society of New York: "Mr. Skinner was one of those who lived 'in Christ,' and spent his life for the poorest of New York. He was superintendent of the Industrial Schools of the Children's Aid Society, which place he had filled for twenty-two years, having under his charge in the course of the year, about 10,000 different children, in 21 day-schools and 14 night-schools, with

Deacons.

Duncan MacFarlane,	John Thomson,
John Nairn,	Patrick Kelly,
Ralph Shipman,	John W. Rockwell,
William Thompson,	Evert B. Schoonmaker,
Clinton M. Davis,	G. Livingstone Morse,
Richard Wynkoop,	Robert M. Reevs,
Thomas H. Cuthell,	Alonzo H. Johnson,

Thomas Adam.

The present officers of the church are as follows:

Ruling Elders.

L. E. Clark,	R. E. Prime,
T. Gilman,	G. A. Chamberlin.

H. King, *Clerk and Treasurer.*

Deacons.

John Thomson,	R. M. Reevs,
E. B. Schoonmaker,	Thomas Adam.

J. Thomson, *Clerk and Treasurer.*

Trustees.

W. F. Nisbet, *Pres.*	G. A. Chamberlin, *Sec.*	W. Olmsted, *Treas.*
John Jardine,	W. B. Strang,	Adoniram Clark,
H. H. Thayer,	Geo. A. Flagg,	J. G. Beemer.

Members of the Music Committee appointed by the church session:

The Pastor, *Chairman,*	W. W. Ellsworth,
Wells Olmsted, *Sec. and Treas.*	Perit C. Myers.

The following persons, assisted by a chorus of sixteen largely from the membership of the church, composed the choir: Albert E. Greenhalgh, Organist and Conductor; Mrs. A. E. Greenhalgh, Soprano; Mrs. P. C. Myers, Contralto; Harry Rawcliffe, Tenor; Frank E. De Frate, Basso.

more than 100 teachers. Every teacher of the large force of the Society has looked upon Mr. Skinner as her personal friend, and the schools were filled with tearful children at the news of his departure. The most touching offering at his funeral was his own chair filled with roses, a gift of the little wandering Italians of the West Side, as if they would say that 'after this no one was worthy to occupy this seat.' Amid all the grief at his death, no tears were so sincere and heartfelt as those among the outcast and destitute children of this great city. . . . . His special qualities were faithfulness, disinterestedness, and universal courtesy to others, traits which sprang especially from the deep well of piety of his own heart. He leaves the memories of a life crowned with usefulness, filled with the service of humanity, glorified by patient and disinterested labors, and overflowing with the love of Christ and of God."

This choir was succeeded in May, 1891, by a boy choir of about twenty-five members under the direction of Mr. Le Jeune, of St. John's Church, New York, with Mr. Felix Lamond as organist.

The organ now in use was built by Hall & Labaugh in 1854, at a cost (as nearly as can be ascertained from the records) of $2,000. It was remodeled by George W. Earle in 1876, at an expense of $1,475.

The ushers are Messrs. J. E. Jardine and H. G. Waring.

The Ladies' Missionary Association of the church was organized in 1882 and is composed of three branches, representing the Home, the Foreign, and the Local mission work of the church. Its first officers were: Miss Mary M. Butler, President; Mrs. William Allen Butler, Miss Marietta Flagg, Miss Anna H. Satterlee, Vice-Presidents; Miss Kate S. Hawley, Secretary, Miss F. L. Upham, Treasurer.

The Helping Hand was organized in the fall of 1887.

The present officers of the Ladies' Missionary Association, April, 1891, are as follows: Mrs. F. D. Blake, President; Mrs. G. H. Chamberlin, Mrs. T. M. Lyall, Miss A. H. Satterlee, Vice-Presidents; Miss Kate S. Hawley, Secretary; Miss Maria Ewing, Treasurer; Mrs. G. B. Balch, Missionary Visitor. It has a membership of 127. It raised for home, foreign, and local work in 1888–1889, $1,104 83, and in 1889–1890, $1,160.

SCHEME OF THE BENEVOLENT CONTRIBUTIONS OF THE CHURCH.

Collections are made on the morning of the first Lord's Day in the month.

April,	Aid for Colleges and Academies.
May,	Education for the Ministry.
June,	Bible Society.
July,	Sustentation.
August,	Publication.
September,	Freedman.
October,	American Tract Society.
November,	Home Missions.
December,	Ministerial Relief.
January,	Foreign Missions.
February,	Church Erection.
March,	Immanuel Chapel.

The first pulpit Bible of this church is now used as the chapel Bible. On the cover is inscribed: "First Presbyterian Church." On the fly leaf is written: "Presented by John Davidson, Yonkers, May 21, 1851."

The present pulpit Bible is a very handsome one. It is an Oxford Bible and contains the Apocrypha. On the cover is inscribed: "First Presbyterian Church." It was a present from Philetus H. Holt, May 24, 1854.

The communion table was presented by Mr. and Mrs. Richard W. Bogart. It bears this inscription in raised letters: "This do in remembrance of me."

The baptismal font was the gift of Mrs. William Allen Butler and it has inscribed thereon: "One Lord, one faith, one baptism."

Peter H. Havey has been the efficient sexton of this church for the past seven years, prior to which he was the assistant to William H. Veitch, who was the sexton for several years.

CALENDAR OF CHURCH SERVICES.

Divine service on the Lord's day at 10:45 A. M. and 4 P. M.

Sabbath-school at 9:30 A. M.

Beginning September 4 the hour of morning service is at 11 o'clock; Sabbath-school, 9:45.

Weekly service of prayer and praise on Wednesday, at 8 P. M.

The sacrament of the Lord's Supper on the last Lord's day in January, March, May, July, September, and November, in the afternoon.

Service preparatory to the Lord's Supper on the Wednesday preceding, at 8 P. M.

Public baptism of infants on the morning of the Lord's day next succeeding the communion.

The regular meeting of the church session is held on the first Monday of each month, at 8 P. M. The meeting for admitting members to the church, at the close of each preparatory service.

The annual meeting of the church for the election of elders and deacons is held on the Wednesday evening next succeeding the second Lord's day in March.

The annual meeting of the church and congregation for the election of trustees and other business is held on the Wednesday evening next succeeding the first Lord's day in May.

THE SUNDAY-SCHOOL.

This school, the ninth in order of the Sunday-schools of Yonkers, was organized in September, 1852. Lemuel Watts Wells and Duncan Macfarlane were prominent leaders in this new enterprise, and much of the success and prosperity of the school in the early days of its history, were due to the zeal and efficiency of these veteran Sunday-school workers. The first session of the school was held in the Getty Lyceum, a public hall in the Getty House (which was built in 1851–2 by Robert P. Getty), located on the southeast corner of Mechanic Street (now New Main Street) and South Broadway.

Lemuel Watts Wells was the first superintendent, and the following persons, so far as can be ascertained, were among the teachers who taught in the Getty Lyceum: Samuel S. Barry, Ralph Shipman, Ethan Flagg, Dr. Levi W. Flagg, Samuel D. Rockwell,* Miss Lucy Flagg, Mrs. William L. Atwater, Mr. and Mrs. Henry A. Underwood.

The school was held at nine o'clock in the morning and numbered between fifty and sixty scholars. It continued to meet in this hall until the lecture-room in the basement of the church edifice on North Broadway (now the corner of Quincy Place and North Broadway) was completed, May 24, 1854.

* Samuel Darling Rockwell entered into the rest that remaineth for the people of God, on Friday, March 23, 1888. Mr. Rockwell was born in Ridgefield, Conn., January 23, 1810. In 1845 he came to Yonkers and erected a dwelling house on North Broadway, where the Presbyterian manse now stands. Mr. Rockwell was always intimately connected with all schemes for public improvement and was one of the founders of the Yonkers Savings Bank, and became its cashier. He was also especially interested in the welfare of the public schools. He was one of the founders of the First Presbyterian Church, of which he was an honored and esteemed member. Mr. Rockwell was chosen ruling elder in this church in 1854, and faithfully served the church in this capacity until July, 1876, with the exception of four years, from 1867 to 1871.

The superintendent, Lemuel W. Wells, taught a class when the school met in the Getty Lyceum, also Miss McWilliams and Rev. Henry M. Baird (now Rev. H. M. Baird, D. D.). The latter having returned in the summer of 1853 from a trip to Greece and Italy, resumed charge of the class of girls he had before taught in the Reformed Dutch Church Sunday-school, at the request of the scholars, who were Misses Mary E. Macfarlane, Anna Cantrell, Mary E. Mott, Sadie and Frances Rockwell, the latter being the late Mrs. John H. Riker.

Rev. Mr. Baird taught this class until he went to be tutor in Princeton College, where he remained for four years—1855–59. From the time he returned to Yonkers again (having been appointed professor in the New York University in 1859) he had Bible classes, at one time for young men, and at another for young ladies. The members of the last class which he taught, in 1883, were Misses Harriet Butler, S. Hermance, Daniels, M. Stewart, Belle Ewing, J. Edgar, Mary Ketcham, Marcia Flagg (now Mrs. Charles H. Butler), and Julia Baird. Some of the members of this class are now teachers either in the home or mission school connected with this church, while others of his former classes are filling positions of responsibility and usefulness in other fields of labor.

The school during its early history was noted for the large number of its adult Bible-classes, Rev. W. W. Rand (now Rev. Dr. Rand), Dr. Kingsley, Benjamin Mason, and George W. Francis* teaching classes either of young men or young ladies.

* George W. Francis entered into life eternal from his home in Yonkers on Tuesday afternoon, May 1, 1888. He was born at Pittsfield, Mass., September 29, 1799. After being graduated from Williams College in 1826 he studied law and was admitted to practice in 1829. In 1845 he came to Yonkers and took charge of a school for boys. He remained the successful teacher of this school until 1860, when he finally retired from his profession as teacher and entered into business. He was one of the original members of the First Presbyterian Church and for a brief period a teacher in its Sunday-school. After his withdrawal from the Sunday-school he taught a class of young men who were connected with his school which met at his residence. Mr. Francis was a regular attendant at the church prayer-meeting so long as his health permitted. He was one of the few who are evergreens in the church and who always stand by its lamp when

Lemuel W. Wells resigned the superintendency of this school and was succeeded by Josiah Rich.

After his retirement Mr. Wells continued his connection with the school for a number of years, taking charge of a Bible-class, his final withdrawal being occasioned by his failure in health. He ever manifested a warm interest in the work and workers, often encouraging them with his presence in the school and his kind and cheery greetings. He was suddenly summoned into the "presence of the King" in the "New Jerusalem," September 11, 1861, leaving behind him a bright and enduring record, not only in connection with the church and school which he so fondly loved, but as a public citizen as well. He was a man of great geniality in his daily life and one "whom the world did not willingly let die."

Rev. Wm. C. Foote succeeded Mr. Rich as superintendent.

The order of exercises at the fifth anniversary of the school held in the church on Sunday afternoon, January 30, 1859, was as follows:

Chant by the school. The Lord's Prayer. Prayer. Report of the superintendent, Wm. C. Foote. Singing, "Sabbath Morning." Address. Singing, "Joyful Tidings." Address. Singing, "Rest for the Weary." Prayer. Singing, "The New Jerusalem." Benediction.

The superintendent in his report dates the anniversary of this school from the time it entered into the basement of this church in 1854, instead of the date of its organization, in September, 1852.

Extracts from Superintendent Foote's report, May, 1862:

"The past year has been one of progress in many respects, and also one of privilege. It surely is a great privilege to have the treasure of God's truth so richly bestowed upon us. We have had the opportunity of studying its counsels 'with none to molest or make us afraid.' It has not been so in all parts of our land. Large sections, even whole States, have been devastated by the destructive scourge of war. Families and communities have been

burning the lowest, praying that its oil may not fail. He was a comfort and a blessing to the churches with which he was connected.

driven out from their homes and made wanderers. Desolation such as we can hardly understand has swept over them. Even the sanctuaries of God have been destroyed or turned to other uses than the sacred purposes for which they were designed.

"We would remember here especially one of our older scholars, Charles W. Foster, who always loved to be with us, and though coming up to manhood did not forsake the privileges of the Sabbath-school. He gratefully remembers them still, and though now deprived of them and in the midst of temptations, he records his testimony in behalf of the blessed truth he here studied. He heard his country's call and nobly responded to its summons, and is now with that mighty host, we trust heaven called and heaven defended, which shall soon restore union and peace to our now distracted and bleeding country. We shall gladly welcome his return to enjoy with us the blessings of an established government."*

The secretary's report of this year is as follows: "Whole number of teachers on record, 28; average attendance of scholars, 160; average attendance of teachers, 20; whole number of Scripture verses learned as reported, 37,168; largest number of scholars in attendance, 198; largest number of teachers in attendance, 28; smallest number of scholars, 97; smallest number of teachers, 15."

Jesse H. Tyler served as secretary of this school for a number of years. He also took the place of both the superintendent and his assistant during the temporary

* The brave boys who went out from this school to engage in the defence of our country in the time of its peril in the late war of the rebellion were: Victor M. Macfarlane; Stephen H. Struthers, the assistant secretary, who returned after a brief absence; George S. Rockwell, son of Samuel D. Rockwell, who was killed at the battle of Stone River, Murfreesborough, Tenn., in 1863; Edward Tyler, son of Jesse H. Tyler, and George Cable, also killed in that war, as well as Charles W. Foster, whose remains were brought home and interred in the family plot in St. John's Cemetery. This school honors the memory of these young patriots, these departed heroes. The service they once rendered can never be forgotten. Indebtedness such as is owed them can never be cancelled. The sacrifice of their lives for the nation's honor and the preservation of the Union can never be overrated, for the work they accomplished was for coming generations.

absence of those officials. All of these offices he filled with great acceptance. He was greatly beloved for his "St. John-like spirit," which endeared him to all warm-hearted Christians. His pastor, Rev. Dr. Smith, in his mention of the officers and their work in connection with this church said, "It was my pleasant privilege to know him when a student for the ministry. By his lamentable death the church lost an amiable, judicious, and faithful officer, whose name it loves to honor among the worthies of its communion."

Mr. Tyler was suddenly summoned from his earthly work on March 10, 1863, to enter upon some higher service and grander work in the "city which is above." "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him." Rev. 22 : 3.

The secretary's report for May, 1864, showed: whole number of scholars on record, 209; whole number of teachers, 32; average attendance of scholars, 187; average attendance of teachers, 28; whole number of verses learned, 54,-307; largest number of scholars in attendance, 196; largest number of teachers in attendance, 30; smallest number of scholars, 109; smallest number of teachers, 15.

The officers of this school in May, 1864, were: Wm. C. Foote, Superintendent; Edgar Strang, Secretary; Stephen R. Struthers, Assistant Secretary; Lemuel Wells, Librarian; Stephen H. Thayer, Jr., and Julius T. Rockwell, Assistant Librarians.

The tenth anniversary of the school was held in the church on Sunday afternoon, May 14, 1864, at three o'clock.

The order of exercises was as follows: Singing, "The Children's Army Song." Prayer by the pastor, Rev. D. M. Seward, D. D. Reports of the superintendent and secretary. Singing, "Open Wide the Golden Gate." Address by Ralph Wells, Esq. Singing, "Beautiful Zion." Address by the pastor. Singing, "The True Succession."

During Mr. Foote's superintendency special attention was given by the teachers to the memorizing of Scripture texts. They were aided in this essential part of Sunday-school instruction by the earnest and hearty coöperation of

not only the superintendent, but the parents of the children as well, and it is worthy of record that the committal of the Bible was not made with the expectation of reward.

The school contributed $200 annually towards the support of a missionary in the home field.

The following extracts are taken from the school record book:

"In April, 1864, the children contributed towards purchasing a new piano.

"Sunday, May 15, 1864, Mr. Foote introduced the new superintendent, Stephen H. Thayer.

"May 22, 1864. Rev. Mr. Rand, in behalf of the school, offered pleasant resolutions expressing their regrets at the loss of their old superintendent, W. C. Foote, thanking him for his valuable services. They were unanimously adopted, and on motion it was resolved that the proceedings should be recorded at length. Rev. Dr. Seward also expressed his great regret at the loss of the superintendent and bore testimony to his efficient and faithful services in the school.

"After Mr. Foote's resignation he continued to teach in the school for several years."

Rev. W. W. Rand was the leader of vocal and instrumental music in this school for several years.

Miss Margaret Morrison (now Mrs. Albert Putnam) had charge of the Primary Department, numbering sixty pupils, which met in a very pleasant room adjoining the Sunday-school in the basement of the church. The recollections of the pupils of this class, now grown to womanhood and manhood, of the time spent with their teacher, and her interesting talks to them, are delightful.

The secretary's book contains this entry under date of Sunday, May 22, 1864: "The new superintendent, Mr. Thayer, entered upon his duties and made his inaugural speech."

During Mr. Thayer's superintendency special attention was given and preparation made to have the monthly concerts held by the school pleasant and profitable. To this end interesting speakers were secured.

Not a little of the success and prosperity of the school

at that time were due to the energy and efficiency of the superintendent's family. His wife had charge of the infant class, which numbered sixty pupils, his daughter and his son Horace were teachers, and his son Stephen H. Thayer, Jr. (now Judge Thayer), was the librarian, and subsequently became the secretary and treasurer for several years. His son-in-law, Rev. H. Kingsbury, was the leader of the singing.

While Mr. Kingsbury was connected with the school he compiled, assisted by A. A. Graley, M. D., the Sunday-school music book entitled "Happy Voices," which was published by the American Tract Society and was very popular, having a large circulation. Many of the tunes and some of the hymns were composed by him. This singing book was introduced into the school in March, 1865.

It was also during Mr. Kingsbury's connection with the school that he prepared for the ministry,

The school under this superintendent continued to retain its larger scholars. Among the teachers who had classes numbering from twelve to fifteen pupils were Mrs. Hanks, Mrs. Jesse Tyler, Miss Clara L. Okell, Miss C. M. Strang, Miss L. E. Seward (now the wife of Rev. W. H. Gleason, D. D.), Richard Wynkoop, Wm. C. Foote, E. B. Schoonmaker, and Charles Lockwood, the latter having taught classes of boys and girls. The members of his last class of 1871 were Miss Josephine Sawyer, Miss Eldora Davis (now Mrs. Thomas W. Radford), Miss Isabella M. Shipman (now Mrs. John S. Karr), Miss Lucy Earl, Miss Sarah Clark, Miss Fannie W. Shipman (now Mrs. Samuel M. Wilson), Miss Mary E. Morris (now Mrs. John J. Littebrandt), Miss Mary E. Littebrandt (now Mrs. A. D. Dorward), Miss Carlese Simpson (now Mrs. William R. Mott), Miss Ella Coles, and Miss Rachel Archer (now Mrs. John F. Thompson), all of whom, with one exception, became communicants of the church under his instruction.

This class met in the square pew in the southwest corner of the church, there being no room for them in the Sunday-school room. Between this teacher and his class there existed a real affection, for he manifested almost

a parental anxiety for their proficiency and welfare, and his faithful and practical instructions are recalled with appreciation. Said one of his pupils: "I remember Mr. Lockwood's teaching in this one particular. After we became members of the church he constantly talked to us of the responsibilities we had assumed and what was required of us. He used to give and loan us books which were helpful to us in our Christian life. His ideas of questionable amusements were clear and decided, and he endeavored to teach us that there was no room for the church and the world to travel side by side. Some of us used sometimes to think him almost too strict on this point, but now that I have myself a family of boys and girls to train I fully realize the value of his instructions."

The following are extracts from the secretary's record book:

"May, 1866.—The Scripture lesson was omitted to-day and the time was occupied by prayer for God's blessing on the school, and in earnest and pointed appeals to the children, urging immediate attention to their eternal interests. Remarks were made by Messrs. C. Lockwood, William C. Foote, Mr. Littlebrant, Rev. Dr. Rand, and Dr. Seward. Fervent prayers were offered by them.

"May 1866.—Communion Sunday. Miss C. L. Okell, a teacher, Margaret and Jennie Burns and E. P. Baird united with the church from the Sunday-school."

The Christmas festival of 1866 was held on Friday evening at 7:30 oclock in the Sunday-school room. The exercises were opened by prayer by the pastor, Rev. Dr. Seward, which was followed by a song written by one of the teachers and arranged to the air of "Tramp, tramp, tramp," by Mr. H. Kingsbury. Addresses were made by William A. Gibson, Dr. Seward, and by the superintendent, who delivered a rhyming address which greatly delighted the children.

The Christmas Carol "With Joy the Angels Sing," followed. Then the infant class, under the direction of Mrs. S. H. Thayer, recited in correct concert the 121st Psalm. The religious exercises closed with an original song written for the occasion by the Superintendent, Ste-

phen H. Thayer, the air of which was sent from Rome, Italy, by the composer, Mr. H. Kingsbury, who wrote it for this festival, and which was, by request, repeated at a subsequent Christmas festival.

The exercises were more than usually pleasant. The musical part was conducted by the new organist, Mr. Brown, who led the singing, and Miss Helen Foote, who presided at the piano. The distribution of gifts by the dear good saint, Santa Claus, ended the festivities of the joyous and memorial festival.

October 4, 1868. Rev. Dr. Rand read an interesting and appreciative letter from a Sunday-school in Virginia, acknowledging the gift of a library from class No. 15.

This class was taught by E. Y. Bell, and the boys that contributed this gift were: George E. Upham, William C. Thayer, Frederick Shears, Chauncey Gouch, Bradford Otis, G. B. Calem, I. Harriott, Edward Hill, Frank Simpson, and Charles Tyler.

Rev. Dr. Seward manifested a very deep interest in the work of the Sunday-school, rarely failing to be present at its sessions either at the opening or closing exercises. He was also always present, if not unavoidably detained, at the monthly concert, taking part in the exercises. He was the faithful loving shepherd of the children of this fold for eighteen years, resigning his charge June 20, 1870.

Rev. T. Ralston Smith, D. D., in his historical discourse of this church makes mention of Dr. Seward's ministerial labors in connection with the church as follows:

"In thus noting the brief statistics which I have been enabled to gather from the records of Dr. Seward's ministry, I am deeply sensible of the fact that they exhibit very imperfectly, as all such statistics must, the fidelity of a Christian pastor and the subtle influences which secure him a deep place in the affections of his people. I knew Dr. Seward for years as his co-presbyter, and readily learned to respect him for his personal worth and his ministerial ability and devotion. But to you, amidst whom he labored so long as a teacher, a helper in trial, a sympathizing and tender friend in seasons of afflictions, a par-

taker in your joys, a supporter of the aged and weary, a kind and gentle guide of the young—to you his best testimony is written on your hearts, or laid away with those sacred feelings and associations of the past with which a a stranger cannot intermeddle. I have no fear that his work will be forgotten. And yet that work can never fully be known until its ripe and perfect fruit is displayed in the church triumphant above."

J. Fowler Travis succeeded Mr. Thayer as superintendent in 1868, and was followed in turn by William A. Gibson, John W. Skinner, and E. Y. Bell. The latter writes, under date of October 3, 1887, concerning the school under his superintendency and that of William A. Gibson:

"I wish I could give you the required information of the time I served as superintendent, treasurer, and secretary of the school. William A. Gibson was my immediate predecessor as superintendent. I distinctly remember that during my administration the school was in a most flourishing condition, that during the years Mr. Gibson and myself were at the head, our missionary contributions were large and no doubt the largest of any school of that time in Yonkers. The number of teachers in active service each Sunday under my term of superintendency, was upwards of thirty, and I remember how often the teachers met together in social and Christian intercourse at my home. These social meetings contributed largely to the school's unity of work and the building up of the church. During Mr. Gibson's and my terms of office, the membership of the church received an increased accession from the Sunday-school.

"Looking back from over twelve to fifteen years, I cannot recall all the beloved teachers and assistants who generously helped me in the blessed work, yet I remember their manly and womanly devotion to the cause. My dear old and valued friend Mott, who faithfully labored with me, I have very pleasant recollections of.

"My connection with the First Presbyterian Sunday-school dates back to my fifteenth year and ended when I left Yonkers in 1874.

"I am glad you are engaged in the work you outline. I

have delightful recollections of my early and later connection with the Sunday-school interests of Yonkers.

"I am yours very truly, E. Y. Bell."

G. Livingstone Morse was elected superintendent of the school April, 1874, and served two years. After his resignation he served as assistant-superintendent to the pastor, Rev. T. Ralston Smith, D. D., and also had charge of the infant class for several months. The building fund towards the erection of the new chapel was started at his suggestion, the Sunday-school contributing $10 as a nest-egg for this new enterprise. Mr. Morse also suggested the dividing of the Christmas exercises into two gatherings—the religious exercises to be held on Sunday of Christmas week, and the presents to be given upon a week day preceding the Sabbath, or immediately following Christmas day. This pleasant custom has been retained as a distinct feature of the school to this time.

A very pleasant Christmas festival was held on Sunday afternoon in 1875 in the church, when the above mentioned order of exercises was first observed. After the singing of Christmas carols and Scripture recitations, A. D. F. Randolph, after a few introductory remarks appropriate to the occasion, closed his pleasant talk with a poem written for that festival entitled, "The Night Swept Cool o'er Bethlehem's Plain."

The secretary's report for June, 1875, shows: Number of officers, 4; number of teachers, 26; number of pupils, 108; number of pupils in infant class, 30; total, 168.

The following is from a printed report of the Sunday-school in the centennial year, February, 1876: Officers, 5; teachers, 29; scholars on register, 160; average attendance, 131; largest attendance, 200; number in infant class, 30; conversions, 7; volumes in library, 450; receipts, $464 15; expenditure for general expenses of school and Christmas festival, $365 02; donations for missionary purposes, $262 50.

The officers of this school are: G. Livingstone Morse, Superintendent; W. W. Law, Assistant-Superintendent; W. R. Mott, Secretary and Treasurer; J. E. Andrus, Librarian; J. Eddy, Musical Director.

The teachers are: Miss Kate Willard, Miss Jennie Skinner, Miss Anna Shipman, Miss Marietta Flagg, Miss Julia F. Randolph, Miss Annie McCullough, Miss Annie Kellogg, Miss C. M. Strang, Miss M. J. Miller, Miss Hattie Smith, Miss Kate Nichols, Miss Lucy Olmsted, Miss E. F. Randolph, Miss Ada M. Daughaday, Miss Isabel Shipman, Miss Emily Rice, Miss Bain, Mrs. T. R. Smith, Mrs. F. P. Brown, Messrs. W. B. Strang, J. W. Rockwell, J. W. Skinner, S. P. Holmes, W. C. Foote, H. H. Thayer, Allen Taylor, William Worden, Salter S. Clark, Augustus Cruikshank, E. Y. Bell, Dr. G. Balch, and Mrs. G. Balch.

The pastor of the church, Rev. T. Ralston Smith, D. D., assumed the charge of the school as its superintendent, April 30, 1876, and served until March 30, 1879. During his superintendency there were several large accessions from the Sunday-school to the communion of the church.

The following entries are taken from the school record book:

February 1878.—Report of the secretary of the school to the county secretary: Whole number of officers and teachers, 29; whole number of pupils, 199; infant class, 20; amount contributed, $220.

March 30, 1879.—Rev. Dr. T. Ralston Smith, superintendent and pastor, took leave of the school in a farewell address, having accepted a call to the Westminster Presbyterian Church in Buffalo, N. Y. There was a unanimous expression of regret on the part of the teachers and scholars at his departure.

The following resolution was offered by John W. Skinner on behalf of the school, as expressive of their great regret at his departure and of their appreciation of his services while with them:

Resolved, That the teachers of the First Presbyterian Sunday-school learn with great regret of the departure of Rev. Dr. Smith on this the last Sabbath on which they are to enjoy his services as superintendent. They desire but cannot fully express the sense of the great loss they suffer by his removal. They know that in performing the office of both pastor and superintendent he assumed in the latter a great additional burden. They cannot take leave

of the superintendent who has so faithfully performed his duties at great personal sacrifice, without expressing the obligation they are under for the oversight and care he has given to all the departments of the school, and for the interest he has inspired in the study of the word of God and in the spiritual application of its truths. The teachers also wish to assure him of their love and attachment, and that their prayers shall attend him in his new field of labor.

Rev. Dr. Smith, in his historical discourse delivered Sunday morning July 2, 1876, makes mention of the Sunday-school as follows:

"And our Sabbath-school work, though limited in its scope, has been invested with a very high degree of interest. I think it would be difficult to find a more devoted and capable band of teachers. Nor do I believe that you could anywhere discover a more attractive assemblage of children and young people. I desire here to give ample recognition to the valuable services of those who have held the office of superintendent, secretary, and librarian, and of all who have here given themselves to the task of Christian instruction. Their labors, past and present, are bearing rich fruit. And this portion of our work demands and deserves more abundant support. I must here express my great regret that the impossibility of obtaining thus far the complete records of the school prevents me from naming those by whose labors it has successively been sustained."

April 6.—Prof. Baird, vice-superintendent, absent from illness. Wm. R. Mott, secretary, absent on account of the death of his mother. J. W. Skinner, acting superintendent. Mr. Ketcham as secretary.

April 13.—Prof. Baird acting superintendent. Election for superintendent. Edward W. Dwight elected.

Pastor's report to the Westchester Presbytery for 1880: Officers and teachers, 29; adult scholars, 36; youth and children, 110; total membership, 175; average attendance, 118; number united with the church, 9.

January, 1880.—A communication received from Miss A. E. Kirkwood, the County Secretary of Sunday-school

Work and Temperance Literature, referred to the superintendent, Edward W. Dwight.

February 29.—The committee on temperance lessons recommend that the temperance lesson be adopted, and to be selected by the school. Vote taken. Adopted. The committee also recommend that the lesson be taught four times a year, at the end of each quarter. Adopted.

The new chapel being completed, the school entered it on Sunday, October 14, 1880. The following were the officers of the school at that date: Horace H. Thayer, Superintendent; Howard R. Butler, Assistant Superintendent; William R. Mott, Secretary and Treasurer; Charles H. Butler, Librarian.

April 1881.—The pastor, Rev. Mr. Reid, began a course of sermons to children, which were delivered monthly at the morning service in the church. The members of the Sunday-school and the children of the church occupied the body of the church on those instructive and interesting occasions.

April 17, 1881.—Teachers' meeting held after session. Mr. Charles Collins unanimously chosen Superintendent. Mr. Jasper Van Vleck elected Assistant Superintendent; Wm. R. Mott, Secretary and Treasurer; Walter Graves, Librarian; J. Van Vleck and Carey T. Seaman, assistants.

May 1.—Mr. Charles Collins took charge of the school as superintendent. Number of officers present, 4; number of teachers, 20; number of pupils, 142; number of pupils in the infant class, 20.

Mr. Collins writes as follows:

"YONKERS, September 23, 1887.

"MY DEAR MISS KIRKWOOD: In reply to your questions in reference to my connection with the Sunday-school I would say, I was chosen superintendent in the spring of 1881, and resigned in the fall of 1883.

"Soon after I became superintendent Mrs. F. P. Brown was made lady superintendent of the school and Mr. Jessup assistant superintendent.

"For the new life and interest which came into the school at that time we were largely indebted to the large and admirably arranged rooms for the Sunday-school and

infant class provided in the chapel recently erected. And for this addition to our church building, with its convenient Sunday-school appointments, we are indebted to the liberality, good judgment, and persuasive talent of William Allen Butler, Jr.

"Our people always entered heartily into our Christmas services and festivals, and were most liberal contributors on these occasions. During my term many things were done by the people to make the Sunday-school work pleasant and profitable.

"I have given you a few facts and figures, thinking they may aid you in looking for more important matter.

"Respectfully yours,

"CHARLES COLLINS."

The Christmas exercises of 1882 were held in the church on Sunday afternoon, December 25. Interesting addresses were delivered by Rev. John Reid and the superintendent, Charles Collins.

The following is a brief report of the superintendent's address on that occasion.

After appropriate and interesting remarks concerning the origin and history of Christmas day he spoke of the manner of its observance in different countries. He said:

"In later generations the Germans led off with the grotesque and noisy manner of spending the day. The English gave to it more of a domestic religious merry-making festival.

"'T was Christmas broached the mightiest ale,
'T was Christmas told the merriest tale,
A Christmas gambol oft would cheer
A poor man's heart through half the year.'"

Mr. Collins closed his address by a few remarks on the origin and history of Sunday-schools. He said:

"I have recently received an interesting letter from one who signs himself 'your missionary, Mr. John Cassell,' and to whose support this Sunday-school has been contributing for over twenty years. Mr. Cassell is doing Sunday-school work down in the Indian Territory among the Indians and poor whites."

Incident to Mr. Collins' superintendency was his prep-

aration and publication for the school of the little book entitled "Precept and Praise," which was published by A. S. Barnes & Co., New York, in 1881. This little volume contains the psalter, the litany, the beatitudes, the commandments, and questions from the "Shorter Catechism," "that matchless compendium of Biblical theology of the Westminster divines," and other useful and important matter, helpful not only to scholars but to teachers and superintendents as well.

He also gave special attention to the singing and to the primary department of the school. John Bright and his son, the cornetists, had charge of the singing. Mr. Collins generously contributed $600 towards the expenses of the Sunday-school, which was not all the expense incurred by the school during his superintendency. For the primary department were provided the helps necessary for the successful carrying forward of this important branch of Sunday-school work.

This department at that time was superintended by Miss Armenia P. Baird, who had charge of it for more than three years. Her devotion to her little charge was earnest and untiring. While "busy here and there" about her work, the Master came one day and laid His hand on her, bidding her to service in the upper sanctuary. In loving remembrance of her and her work, the teachers of the Sunday-school placed in the primary class room a beautiful memorial window of cathedral glass, the design of which is a cross, and around it is a vine gracefully entwined. At the base of it is a scroll bearing this inscription: "Armenia Palmer Baird. Obit. May 23, 1884. Feed my Lambs." But those who knew her need no such memorial to perpetuate her name, which is held in affectionate remembrance. The remark is still frequently heard, "She loved the children and they loved her." In one of the "Last Poems" by H. H. are a few words which beautifully express these thoughts:

"And when, remembering me, you come some day
And stand there, speak no praise, but only say,
'How she loved us! It was for that she was so dear.'
These are the only words that I shall smile to hear:
'How she loved us!'"

The subjoined letter gives a brief resumé of the work accomplished by Mr. Cassell, to whom Mr. Collins referred, also of the other missionaries during the time they were supported by the school:

"NEW YORK, May 31, 1888.

"MISS A. E. KIRKWOOD.

"DEAR FRIEND: Replying to your note of 28th inst., I am pleased to report the former good deeds of the First Presbyterian Sunday-school, Yonkers. In 1861 about one-third of the salary of one of our missionaries was assumed and paid up to 1885 as follows:

"First seven years, F. F. Wheeler, Nebraska, 151 new schools, 688 teachers and 4,375 scholars. First two years, Rev. E. W. Rice, Wisconsin, 77 new schools, 540 teachers and 4,174 scholars. First two years, Rev. N. P. Paxson, Missouri, 71 new schools, 451 teachers and 3,061 scholars. First thirteen years, Rev. John Cassell, Kansas, 518 new schools, 1,548 teachers and 17,807 scholars. Totals—24 years, 817 new schools and 29,417 scholars.

"Total miles travelled, 115,486; addresses given, 3,195; Bibles and Testaments distributed, 5,073; families visited, 8,695. Aid was given to schools having a membership of over 102,000, to whom the missionary has given an earnest invitation to drink of the water of life freely. The number of souls savingly interested is known only to the dear Lord who saved them. Neither can we give the number of churches grown out of this work. It certainly is among the hundreds. These missionaries have made grants of religious literature to the value of nearly $5,000.

"The above text with statistics will furnish material for quite a respectable sermon. Shall be glad to furnish anything further if desired.

"Cordially yours,

"L. MILTON MARSH, District Secretary."

RECORD BOOK.

"April 8, 1883.—The superintendent absent, Mr. Jessup acting as superintendent. Election of officers after Sunday-school. Charles Collins unanimously reëlected as Superintendent; C. N. Jessup, Vice-Superintendent; Mrs. F. P. Brown, Lady Superintendent; W. R. Mott, Secretary and

Treasurer; Wells Olmsted and George Flagg, Librarians; and Walter Graves, Committee on Audit.

"September 2.—The school resumed its sessions after vacation. Mr. Charles Collins, owing to advice of his physician, offered his resignation, to take effect immediately. Mr. Jessup also offered his resignation, to take effect October 1.

"Report of school for September, 1883: Officers, 6; teachers, 20; pupils, 162; pupils in infant class, 55.

"September 9.—Mr. Theodore Gilman, Superintendent pro tem.

"September 23.—Meeting of teachers after session. The committee report in favor of Mr. Walter Graves as Superintendent. On motion Mr. Graves was unanimously elected.

"October 7.—Mr. Walter Graves took charge of the school."

During Mr. Graves' superintendency of the school there was a large accession to the membership of the church from the Sunday-school.

November 11.—The committee on Assistant Superintendent reported to the church session in favor of nominating W. W. Ellsworth. This is the first record of a school officer being nominated on recommendation of the church session, in the history of this school.

The pastor's report to the Westchester Presbytery of 1885 shows: Officers, 5; teachers, 26; scholars, 256; total, officers, teachers, and scholars, 287; average attendance, 172; received into the church from school, 3. Are teachers' meetings held? Yes. Amount given to our Board, $181; amount given to other benevolent objects, $125. Westminster Lesson Helps are used. 560 books in the library.

May 9, 1885.—Teachers' meeting held after church services. Mr. Theodore Gilman, chairman. W. W. Ellsworth elected Superintendent; William Ketcham, Assistant Superintendent; Mrs. F. P. Brown, Lady Superintendent; William R. Mott, Secretary and Treasurer; Wells Olmsted, Librarian; George Flagg and S. Hawley, Assistant Librarians.

Sunday-school statistics when W. W. Ellsworth entered

upon his duties: Officers present, 4; teachers present, 16; pupils in primary department, 54; total number of pupils, 172.

From the pastor's report to the Westchester Presbytery for 1886 we learn: Number of officers, 6; teachers, 27; scholars, 250; total, 283; average attendance, 172; attendance of scholars at church, 200; received into church from school, 2; books in library, 600; Westminster Catechism taught. Amount given to benevolent objects, $225.

Pastor's report to the Presbytery 1887: Number of scholars, 288; average attendance, 162; amount contributed, $212 18; number of scholars received into the church from the Sunday-school, 7.

The branch of the Ministering Children's League connected with this school was organized by Mrs. Fayette P. Brown, March 9, 1886, with the following officers: Mrs. F. P. Brown, President; Miss Getler, Vice-President; Master Victor M. Elting, Secretary; Master Carl Collins, Treasurer, Miss M. Flagg, Miss Law, Miss K. Atkins, Miss Edna Morse, Master Ernest Bogart, and Master Henry Baird, Board of Managers.

From the first annual report, presented by Miss Susie Leeds Heermance, are taken the following extracts:

"Meetings of the League were held during the first year usually on Saturday afternoon of each week. The first work undertaken by the League was the furnishing of one of Miss L. J. Kirkwood's admirably arranged sewing boxes, which was sent to Mrs. Moore's school at Myaska, Ockmulgee Station, Indian Territory.

"A strawberry festival was given in June to the Sunday-school of Immanuel Chapel by Miss Lemon's and Miss Janet Flagg's classes.

"On October 5, Miss Randolph's class sent $5 to the relief fund for the Charleston sufferers. Ten dollars was contributed to start a fresh-air fund.

"In December Christmas letters and cards were sent to St. John's Hospital, the county jail, and other places.

"The Christmas-tree for the Immanuel Chapel Sunday-school was provided for by three boys' classes, viz: Miss Hattie Butler's, Mr. H. Thayer's, and Mr. Ketcham's.

"Two of the girls' classes had charge of the Christmas department in the home missionary boxes, and the letters received show that their efforts were fully appreciated.

"In January a box containing toys, books, dolls, etc., was sent to Wilson Mission, New York. A doll from this box was given to a little deformed girl who herself is a member of the Ministering Children's League in connection with that mission.

"Learning of a dearth of good reading among the poor and neglected children in the tenement districts of New York, the members of the League, through the Wilson Mission, obtained the names and addresses of fifty such children, to whom they have sent regularly packages of pictures and Sunday-school papers.

"A box of garments was sent to Mr. Moore in Indian Territory. The making of them was given to one of the classes in Immanuel Chapel Sunday-school, who were anxious to earn money to give towards the furnishing of the new chapel.

"In January a box containing bedding, clothing, worsted slippers, dolls, scrap-books, toys, towels, rolls of strips of muslin for bandages, and many other articles necessary for hospital use, was sent to Oroomiah Hospital, Persia, which is under the care of Rev. M. Cochran, M. D., of the Presbyterian Board of Missions. One of the articles in the box was a pretty patchwork quilt from the members of the primary department. Ten dollars was given to Mrs. Balch to start a milk fund to supply poor sick children with good milk.

"Fifteen dollars was given towards a box of clothing to be sent to Miss Allison's school at Santa Fé, New Mexico."

The second annual reports of the Ministering Children's League of this Sunday-school were read at the close of the session of the school on Sunday morning, March 25, 1888. The superintendent read the report of the secretary, Miss S. L. Heermance, and the report of the treasurer was read by Master Carl Collins. It was as follows:

"The collections this year have amounted to $160 23. This added to the fund of missionary association of the

Sunday-school, $39 74, and the balance from last year's account, $2 86, gives us a credit of $202 83. The expenditures have amounted to $141 08, $61 81 of which has been devoted to local work, $39 87 to home work, and $39 40 to foreign work."

In the last annual report of the parent society the work of the Yonkers branch is thus mentioned: "In the distribution of Sunday-school papers some of the members write to their little unknown friends, who live in crowded tenement houses and have very little to make life bright and happy. These letters give great delight to the tenement-house children, for whom perhaps the postman has never before opened his wonderful bag."

From the third annual report, March, 1889, presented by Miss Elizabeth C. Thayer, Secretary, are taken the following items, indicating the objects to which contributions were made:

A box to Miss Bird, at Abeih, Syria.

To Mrs. Granger, in New Mexico, was sent a well-filled Christmas box, and at another time a supply of collars, neckties, ribbons, etc., for her schoolgirls. Five dollars was sent to purchase a lamp for the church in New Mexico, $10 towards the salary of Miss Allison at Santa Fé, New Mexico, $15 to the Ladies' Missionary Association, $15 to Mrs. Balch for home relief, Sunday-school papers to a school at Hampton Roads, Va.

Gift to St. John's Hospital.

Flowers to missions from May to October, $15 to The Pastor's Helpers in Immanuel Chapel. Toys and articles for Christmas boxes prepared by the Ladies' Missionary Association.

Report of the Treasurer:

The amount of the collections, the balance from last year's account, etc., is $206 59.

The expenditures have amounted to $178 80. Of this amount $104 43 has been expended for local work, $71 87 for home work, and $2 50 for foreign work.

The balance for this year is $27 79.

CARL COLLINS, Treasurer.

Officers from March, 1888, to March, 1889: Miss Susie L. Heermance, President; Miss Olmsted, Vice-President; Miss Thayer, Secretary; Carl Collins, Treasurer.

On the retirement of Mrs. F. P. Brown as Lady Superintendent of this school in the spring of 1887, she was presented with three beautiful etchings by the members of the school, as a testimonial of regard and esteem.

September, 1887, the Sunday-school collected $40 for the starving people of the famine district in Asia Minor, which was most gratefully received by them and paved the way for the more hearty reception of the gospel message which the missionaries were striving to preach.

In March, 1888, Mr. Ellsworth energetically organized a Sunday-school paper mission, which thus far has been successfully carried out. The object of this new enterprise was to supply destitute Sunday-schools with religious literature. Three schools in Hampton, Va., have been furnished regularly with papers contributed by the main school.

Christmas of 1887 should be memorable if for no other reason than for the beauty of the day itself. It was a perfect winter day of dazzling brightness, the air cold, crisp, and exhilarating.

On Sunday afternoon the school with the Immanuel Chapel Sunday-school held union Christmas services in the church. The galleries and pulpit were tastefully festooned with Christmas greens entwined with silver tinsel, which glistened in the gas light, producing a beautiful effect.

The teachers and pupils of the two schools entered the church from the chapel doors on the north and south aisles of the church singing the processional hymn, "Welcome Tidings we are Bringing." Singing, responsive readings, and addresses by the pastor, Rev. John Reid, Rev. Dr. Strobridge, Rev. Mr. Penman, and W. W. Ellsworth, constituted the exercises of the occasion.

The children of the home school met in the chapel of the church on Tuesday evening to receive their gifts. The exercises began by singing a Christmas carol. The pastor spoke of the superiority of Christmas day above

other holidays, in that its joys and pleasures continued throughout the week. He was interrupted in his pleasant remarks by the clattering of footsteps, and St. Nicholas, who was admirably personated by one of the young men of the church, appeared.

After the dismantling of the children's tree, the doors of the primary room were opened, disclosing a larger Christmas-tree resplendent in silver ornaments, made more brilliant by the calcium lights thrown upon them. Among the boughs were profusely distributed the lighter though not by any means all of the least valuable gifts, as many were written orders for coal, wood, and groceries.

Beneath the bending branches of the tree, adding to its wealth, were boxes, bundles, and baskets, all filled with a generous and almost indescribable variety of gifts, things to eat and things to wear, books to read and toys to play with, vases, cups, and cushions, many things which some were done with but very good for others to begin with.

As the doors rolled open and the lights of different colors were successively thrown upon the tree, there was a burst of admiration from the children. After giving a few moments for this spontaneous expression of surprise and delight, the superintendent led off in the doxology, "Praise God from whom all blessings flow," following which he asked for some Scripture verses on "giving," repeating first his own: "Inasmuch as ye have done it unto one of these my brethren ye have done it unto me."

A teacher followed with the verse: "To do good and to communicate forget not, for with such sacrifices God is well pleased."

With these exercises closed the festival occasion. The gifts on the tree were contributed by the children of the school, representing about $100, and were distributed among sixty-six poor families in the city, by a committee appointed by the Sunday-school, during holiday week.

The strawberry festivals held by the school were occasions of great enjoyment, cultivating a kindly feeling among its teachers and friends.

Easter Sunday was observed April 1, 1888, by a union service of the home and chapel schools held in the church.

An elaborate and well arranged programme, consisting of singing and responsive reading by the school, was successfully carried out, and interesting addresses were made by Rev. John Reid and Charles R. Leffingwell.

Attention was given by Superintendent Ellsworth to the selection of Sunday-school helps, which are approved and extensively used by Sunday-school workers, and in directing the attention of the teachers to the publications which had special reference to their work.

On Sunday, June 24, 1888, the Sunday-school closed for the summer, to be reopened the first Sunday in September.

The assistant superintendent, George H. Chamberlin, took charge of the exercises. Ten minutes were devoted to class review of the lessons of the last quarter, after which the golden texts for the quarter were recited in concert by the school.

Mr. Chamberlin spoke on the duty of watchfulness, saying, "Many have learned this lesson well except in the line of religious thought." He urged the necessity of constant watchfulness against sin and temptation, also watching for the Lord to come. This duty was often forgotten by many Christians. The Lord will come again to reign on the earth. He will come to judge the earth in righteousness. Only by this vigilant watchfulness can we become little rays of light in the world.

Horace H. Thayer spoke briefly on the subject of the lessons for the quarter, which he said could be summed up under three general heads—Christ's life and teachings, death, resurrection and the great commission.

George D. Mackay spoke on the great commission, "Go ye into all the world," etc.

He said we could get but little idea of the work of foreign missions simply by statistics showing that India to-day had 4,200 missionaries and Africa 10,800; this included the native missionaries and helpers.

He gave a graphic and interesting account of the gospel in the little island of New Zealand. In the year 1814 three missionaries went there. The inhabitants of the island had devil worship and sacrificed their children

to their idols. This was not much like the religion of the meek and lowly Jesus. In the year 1840 the Gospel of Jesus had spread and permeated the whole community, and three of the chiefs of the tribes had been converted, and during the same year a great distribution of Christian literature occurred. There were distributed 5,000 Bible lesson slips, 6,900 catechisms, and 15,000 testaments.

To-day, (1888), nine-tenths of the population are nominal Christians and the number of children gathered in the Sunday-school is 12,000. Recently a grand missionary meeting had been held at which sixteen native preachers made addresses. Thus in fifty years this island had been changed from barbarism to Christianity.

In conclusion Mr. Mackay spoke of the great joy of being used as instruments in converting the world to the blessed religion of the Lord Jesus, and of the necessity of continuing in the good work of giving the gospel to the world. The school closed by singing, "The Light of the world is Jesus."

A unique service was held on Sunday morning, June 9, 1889, in the First Presbyterian Church, in which the children of the home and mission schools took a leading part in scripture recitations and songs.

A pleasant feature of the service was the reading and presentation by Rev. Dr. Reid, of the resolutions passed by the teachers and scholars of the home school, in grateful recognition of the fidelity and devotion which ever characterized the administration of the retiring superintendent, William W. Ellsworth.

The newly elected superintendents of both home and mission schools, George H. Chamberlin and Wells Olmsted, were formally installed in accordance with a new ritual recommended by Sunday-school workers and approved by the Presbyterian Church, and were warmly welcomed by the pastor and teachers with assurances of faithful support.

The pastor's address to the children was appropriate to the occasion, on the making of vows and the paying of them, bearing the stamp of the doctor's felicitous manner. The singing was spiritedly led by Rev. J. H. de Vries,

pastor of Immanuel Chapel, the children entering in with enthusiasm and delight as became the occasion.

The teachers connected with the First Presbyterian Church Sunday-school, by invitation of their superintendent, George A. Chamberlin, gathered in Rev. Mr. de Vries' study in the church Friday evening, November 1, 1889, at seven o'clock, to their first tea meeting. These meetings are to be held quarterly, and are planned similar to the teacher's meetings of the Sunday-school of Rev. Dr. Alexander McLaren's church, England. They are intended only for the officers and teachers of the school with the exception of the pastor, Rev. Dr. Reid, and Mrs. Reid, who were especially invited. Topics relating to the conduct of the school and of Sunday-school work in general are discussed at the table.

Ralph E. Prime read a paper at the table noting some errors in Sunday-school teaching. Theodore Gilman gave some helpful suggestions as to the conduct of the benevolent work of the school according to the plan of the King's Sons and King's Daughters, which with modifications, had been recently adopted by the school. Rev. Dr. Reid, his assistant, Rev. J. H. de Vries, and Theodore Gilman gave their views in relation to catechetical instruction in the Sunday-school, which elicited an interesting and spirited discussion among the teachers. After the bountiful and appetizing but simple meal, which had been provided by the teachers and tastefully spread by the committee, Mrs. E. B. Fancher, Miss Julia Baird, Miss Mary Warner, and the Misses Heermance—the meeting closed with singing the doxology and the benediction by the pastor. There were twenty-eight persons present.

These meetings, which have been inaugurated by Superintendent G. A. Chamberlin, promise to be a helpful auxiliary to the future work of this Sunday-school.

The primary department of the school is held in a room adjoining the main room, and is attractively and conveniently furnished. This department numbered (1889) fifty pupils—at this writing, April 1891, forty. The international lessons are taught, illustrated by blackboard exercises and "Bible Lesson Pictures."

The commandments, the apostles' creed, and the "Child's Short Catechism," are also taught, the latter the first Sunday in the month in connection with the regular lesson. The paper entitled "Our Little Ones" is given, with Scripture picture cards, for punctuality and deportment.

The principles of systematic and cheerful giving are taught according to Scripture precepts, and the children are encouraged to earn their money and "not to offer the Lord that which costs them nothing."

In 1889 the following change was made in collecting the contributions of the class. The teachers prepared numbered envelopes which were distributed monthly to the children, each child being known on the roll by a corresponding number on the envelope. This contains the collection money and is placed in a small basket as the child enters the room. This plan obviates the necessity of the ancient custom of calling the roll, which tends to disorder, and the time thus occupied is used to better advantage and at the close of the session the roll is marked from the collected envelopes. This system has doubled the amount of their collections.

A monthly contribution of the class is given to Immanuel Chapel mission fund. The children of the department, from March, 1888, to this date, August, 1891, have sent upwards of 3,000 of their Sunday-school papers—to Jemisontown, Old Town, Salamanca, and Elko, mission stations among the Senacas in the Indian mission, western New York—mailing at their own expense.

The former superintendents of the primary department have been: Miss Margaret Morrison, Mrs. S. H. Thayer, J. W. Skinner, G. Livingstone Morse, Miss Armenia Baird, Miss Carlese Simpson, and Mrs. John C. Havemeyer. The present Superintendent is Miss Irene Hine, who has had charge of it since November 6, 1884. She has been assisted in this department since April, 1887, by Miss Agnes E. Kirkwood, who resigned, June, 1891.

On Sunday afternoon, December 22, 1889, the school and the Immanuel Chapel Sunday-school, held union Christmas services in the church. The exercises were con-

ducted by the Superintendent, G. A. Chamberlin, and consisted of responsive Scripture reading and the singing of carols.

Addresses were made by the pastor Rev. Dr. Reid, and Superintendent Chamberlin. "The Bethlehem Shepherd Boy's Song" was beautifully and effectively recited in concert by five little girls, Edith Reid, Hattie Waring, Bessie Johnson, Mabel Canning, and Frederica Chamberlin—the school singing the refrain,

"Glory to God in the highest,
And peace, good-will toward men."

On Friday evening, December 27, the children of the home school met in the chapel of the church to receive their gifts. The programme was announced by the Superintendent, G. A. Chamberlin.

The exercises opened with a carol by the children, after which Prof. Lesher, of New York, played on the zither. Elsie Gilman recited "Hang up the Baby's Stocking," which pleased the children very much. A series of stereopticon views was displayed by George D. Mackay, beginning with some humorous pictures. "The Night Before Christmas" was very effectively rendered by Mrs. J. Lindsay Porteous, and illustrated by means of the stereopticon. The recitation by Hattie Bronson, "The Night After Christmas," was very pleasing.

Pretty Japanese baskets filled with mottoes and choice confectionery were distributed to all the scholars. Horace H. Thayer and Rev. J. Hendrik de Vries were recipients of presents from their classes.

A feature of the entertainments of this school for several years past has been the bringing of gifts by the children, to be distributed among the poor. A large table was filled with groceries, toys, books, etc., and orders were received for coal and flour. Besides these there was $15 in money.

The pastor's report to the Presbytery, April 1891, was as follows: Number of officers and teachers, 34; number of scholars, 243; average attendance 163; number united with the church in March, 13; contributions $450; number of books in library, 607. A Young People's Christian En-

deavor Society was organized April 15, 1891, with a membership of 23.

The helps now provided for the teachers are Peloubet's Notes and the "Sunday-school Times." The Peloubet's graded series of question books are used by the scholars. This series was introduced into the school in December, 1886. The Sunday-school hymn books are "Spiritual Songs" and selections from Handel and Haydn. The Sunday-school paper is "Our Sunday Afternoon" for the main school and the picture paper, "Our Little Ones," for the Primary Department.

The names of the superintendents in the order of their services are as follows: Lemuel Watts Wells, who was the first superintendent, elected in 1852; William C. Foote, elected in 1858, and resigned May 15, 1864. He was assisted by Mr. Donnelson. S. H. Thayer, elected May 22, 1864, to 1867; T. Fowler Travis, elected May 23, 1867; William A. Gibson; Ezekiel Y. Bell, elected 1873, to 1874; John W. Skinner, Acting Superintendent during Mr. Bell's absence in 1873; G. Livingston Morse, 1874 to 1876; Walter W. Law, Assistant Superintendent. Rev. T. Ralston Smith, D. D., Pastor, elected April, 1876, to 1879. G. Livingston Morse, Assistant; Edward Dwight, elected April, 1879, to 1880. William R. Mott officiated during Mr. Dwight's absence in Europe. Horace H. Thayer, elected April, 1880, to 1881; Charles Collins, elected April, 1881, to 1883, assisted by Jasper Van Vleck; Walter Graves, September, 1883, to 1884; William W. Ellsworth, elected May, 1885; and William E. Ketcham, Assistant Superintendent, elected May, 1885, resigned June, 1889; and George A. Chamberlin, elected June 9, 1889. Under his superintendency the school has met with marked success and is growing in interest and prosperity.

The present—January, 1891—officers and teachers of the school are: George A. Chamberlin, Superintendent. George D. Mackay, Vice-President, was succeeded February, 1891, by R. E. Prime. Mrs. Henry A. Blake, Lady Superintendent, elected November 10, 1889. Mrs. Ezra Fancher succeeded Mrs. Blake, who resigned May, 1890. William R. Mott, Secretary and Treasurer; George A. Flagg, Libra-

rian, who was appointed Assistant Librarian April, 1883, and has had the entire charge of the library since April, 1886; J. E. Jardine, Assistant Librarian.

The record book of the school for 1889–91 shows the following teachers: Theodore Gilman, Horace H. Thayer, George A. Chamberlin, Ralph E. Prime, George D. Mackay, Howard Chamberlin, Rev. J. Hendrik de Vries, teacher of the Young Men's Bible-class, meeting in the pastor's study in the church; Miss Frances L. Upham, Miss Julia Baird, Miss Mary F. Randolph, Miss Mariette Flagg, Miss Mary Warner, Miss Hamblin, Miss J. E. Lemon, Miss Susie L. Heermance, Miss Georgie Heermance, Miss Georgia Law, Miss Louise J. Kirkwood, Miss Thayer, Miss Kate Prime, Miss Margaret Otis, Miss Lucy Otis, Mary L. Lewis, Dr. Franklin Soper, Prof. Ezra B. Fancher, R. Earl Prime, Jr., Schuyler A. Bogart, Ray Otis, Mrs. E. B. Fancher, Miss Louise D. Pitkin, Miss Edith Elting, Miss Elizabeth Flagg, Miss Strang, Miss Hattie M. Soper, Miss Alta V. Hodges, Miss Fannie Barnes Blake, and Miss Louise M. Goodrich. Miss Irene A. Hine is Superintendent of the Primary Department, and Miss Agnes E. Kirkwood, Assistant Superintendent.

Rev. J. Hendrik de Vries is the director of music, assisted by Miss Fannie L. Upham.

The school has a Teachers' Reserve List, the object of which is the supplying of the places of any teachers when absent. The following are the present members of this class: Mrs. T. M. Lyall, Mrs. J. Lindsay Porteous, Mrs. Eliza Soper, Mrs. E. M. Heermance, Miss A. E. Kirkwood.

The school has a birthday-box. December, 1886, the proceeds of it—$13 39—were appropriated to the Charity Organization Society. February, 1888, in compliance with the suggestion of Mrs. Balch, the amount in the box—$10 58—was "appropriated for the purchase of twenty-five pairs of rubber shoes for those who live in the poorly paved parts of the city and were obliged to go through the slush and mud." One destitute family enumerated "nice new rubbers as among the blessings they enjoyed."

William R. Mott has been the efficient, prompt, and

genial secretary of this school for twenty years, and for his long term of service in connection with this school stands fifth on the "Honor Roll" of Sunday-school teachers in Yonkers.

The enrolment list September, 1887, was as follows: Whole number of officers and teachers, 29; scholars, 290—sixty-two of whom are members of the Primary Department. During the year ending 1887 seventeen of the scholars from the Sunday-school united with the church on profession of faith. The number uniting with the church from January, 1888, to September, 1888, was fifteen. There are 609 volumes in the library.

The teachers' prayer-meeting is held for fifteen minutes on Sunday morning before the opening of the school.

The present membership of the school—January, 1891—officers and teachers, is 325.

The school record books show that a large number of the pupils succeeded their parents as teachers in the school, a prophecy of the hymn sung on one of their anniversary occasions, entitled "The True Succession."

This Sunday-school, like the banyan-tree, bending down its branches to take root on every side, is the parent tree from whose branches have originated three Sunday-schools, some of whose teachers subsequently became the founders of the Westminster and Dayspring Presbyterian churches and the Immanuel Chapel Sunday-school.

This school has as representative in the foreign missionary field, Miss Ada M. Daughaday, who was a very successful teacher in the main school, also of the Primary Department. She has been laboring with success in Japan for several years. In the report of 1867 of the Osaka station of the Japan Mission of the American Board, in a brief notice of the First Church of the Osaka Mission, her work is thus mentioned: "Great praise is due to Miss Daughaday, who devotedly and systematically has worked, and is working alone, in this much-crowded school." The school numbers 213 pupils.

The advisory committee on benevolence of the organization of the "King's Sons and Daughters" of this Sunday-

school are: Miss Louise J. Kirkwood, Miss Marietta Flagg, Miss Heermance, and Miss Kate Prime.

The amount raised for home and foreign missions by the King's Sons and Daughters for the year 1890 was $225 50. The President of this organization is Miss Susie L. Heermance, the Secretary Miss Lyla M. Soper, and the Treasurer is H. G. Waring.

CHAPTER X.

WESTMINSTER PRESBYTERIAN CHURCH AND SUNDAY-SCHOOL.

THE Westminster Presbyterian Church was the outgrowth of the School Street Mission Sunday-school, which was organized September 16, 1855, and the facts concerning the organization and history of this church are as follows:

During the summer and fall of 1857 the Sunday-school was graciously visited with the outpouring of God's Spirit, and in the following January there were some seventeen conversions among the scholars and as many more were inquirers. The question was then forced upon the teachers as to their duty in the circumstances. A meeting was held at the residence of Archibald Baxter, on Locust Hill Avenue, January 19, 1858. There were present fifteen persons, all but one teachers in the school.

After careful deliberation it was the unanimous opinion of the meeting that the circumstances in which they had been providentially placed, the past success and present prospects of the enterprise, called for a new organization, and the following resolutions were unanimously adopted:

Resolved, That we who are here present deem it our duty to form a new Presbyterian Church in Yonkers.

Resolved, That we apply to the Third Presbytery of New York to effect the proposed organization.

Resolved, That Messrs. John Davidson, Josiah Rich, and Archibald Baxter be a committee to make application to the Rev. Dr. Hatfield, of New York city, to procure the necessary action of the said Presbytery.

Resolved, That we, being members of the First Presbyterian Church, Yonkers, address the following communication to the pastor of the said church: "We, the undersigned, members of your church, deeming it to be our duty to form a new church in this village, respectfully

request you to furnish us with the necessary letters of dismission.

Archibald Baxter,	Jessie Baxter,
Henry H. Parsons,	Emelia Parsons,
Josiah Rich,	Carrie M. Rich,
John Nairn,	Janet C. Nairn,
John Davidson,	Anne Davidson,
H. A. Underwood,	Emma P. Underwood,
Duncan C. Ralston,	Mary Ralston,
William Steedman,	Marion P. Steedman."

To this, at an adjourned meeting, held January 20, 1858, there were added the names of Charlotte Baird and Lucy Marsh.

On January 25, 1858, the Third Presbytery of New York received and entertained the application, and on February 3, 1858, the church was organized with the already named eighteen persons as members. Rev. D. B. Coe, D. D., presided, and organized the church under the name of the Westminster Church, Yonkers. Rev. D. M. Seward, D. D., Rev. V. M. Hulbert, D. D., and Dr. Kinsley also took part in the exercises of organization. A congregational meeting followed, when Messrs. Archibald Baxter, Henry A. Underwood, and William Steedman were elected elders, the two latter receiving ordination, and Messrs. John Davidson and John Nairn were chosen deacons. Of the original eighteen members but one—Mrs. Emelia Parsons—remains in the communion of the Westminster Church to-day, May, 1891.

In the historical discourse preached by Rev. L. W. Mudge, in July, 1876, from which a portion of the history of this church is taken, he says: "As this history is to go on record, courtesy to other denominations demands some explanation of the fact that a union enterprise was so abruptly turned into a Presbyterian Church. The fact is it was never a union Sabbath-school but in name. Its originators and supporters, its missionary and stated supply, and, as far as any record shows, every one of its teachers were Presbyterian. If any members of other churches were connected with the school, the record shows conclusively that it was by accident of invitation or personal in-

terest, and that no other than Presbyterians were ever connected with its support or control."

The first pastor of this church was Rev. Rollin A. Sawyer (now Rev. Dr. Sawyer), who was called to the pastorate, February 11, 1858. The ordination and installation services occurred at the Getty Lyceum, February 17. The devotional exercises were conducted by Rev. Wm. Babbit, Moderator of the Presbytery, Rev. Mr. Sawyer resigned the pastorate to accept a call extended to him from the First Church of Dayton, Ohio, April 3, 1862.

The first persons among the converts who presented themselves to the session and were received into the membership of the church were Mr. and Mrs. Frederick Lorenz, the latter of whom subsequently became an active and efficient worker, both in the church and Sunday-school, until her removal from the city. Thirty-two were added at the first communion, March 14, 1858, and by the end of the church year, the church reported to the Presbytery a membership of 110.

Rev. Mr. Mudge in his historical discourse says regarding the early history of this church:

"We have been very particular as to the incidents connected with the formation of the church, but must pass over the years following in more rapid review."

In the record of October 28, 1858, we find this minute:

Resolved unanimously, That it is expedient for this church to take immediate steps towards the erection of a house of worship.

The matter was given into the hands of a committee of five: Messrs. Archibald Baxter, John Davidson, Henry A. Underwood, Josiah Rich, and Frederick Lorenz. In December the Church Manual was published in both English and German. On the 23d of December, Josiah Rich was chosen elder, and was ordained and installed January 2, 1859.

Concerning the church building, which was in progress at this time, the record is almost entirely silent. Here, as in many other matters, I have been compelled to rely upon information received from former pastors and the older members of the church still in its communion. It seems

that the place of worship was changed in June, 1858, to a hall which was known as the lecture-room, corner of North Broadway and Wells Avenue. For the present building, lots of ground were given by Josiah Rich, on Woodworth Avenue, for which an exchange was made to the two lots on which the church now stands, the four vacant lots to the north having been purchased at $700 apiece. The church building cost in the neighborhood of $8,000, and $3,500 had been raised by April, 1859. This building was a brick structure, and its seating capacity, with the gallery, was between 500 and 600.

The church was dedicated, a considerable debt remaining. On the first Sabbath of May, Mr. Sawyer preached in the morning on a "Plea for Free Churches," a union service being held in the evening. Interesting exercises were held during the week, especially on Thursday, when Dr. Cuyler preached in the afternoon, and in the evening a number of clergymen spoke, the principal address being by Prof. R. D. Hitchcock, strongly indorsing the objects of the enterprise. Among those who took part in these exercises, special mention should be made of Rev. Robert Kirkwood, R. G. Pardee, and Mr. Edman, then a student and now a minister, having had charge of Mr. Moody's church in Chicago during his absence. It was an evident blow to the now settled church that, immediately after the dedication of the building, the pastor was compelled to take a long vacation of four months on account of the state of his health. During his absence the church was supplied generally by professors of Princeton and New York.

On August 14, 1862, a call was given for the pastoral services of Rev. H. G. Hinsdale, which was declined.

October 16 of the same year a call was extended to Rev. Samuel Thompson Carter, a graduate of Princeton Seminary, which was accepted, and on Thursday, November 13, 1862, he was regularly ordained to the work of the gospel ministry and installed pastor of the church. Rev. Dr. McElroy presided and preached a sermon from Jer. 23 : 25–29.

In the early pastorate of Rev. Mr. Carter, the church sustained a severe loss in the removal from this place and country of Mr. and Mrs. John Nairn and Mr. and Mrs.

William Steedman. To fill the vacancies thus made in the offices of the church, at a meeting of the church and congregation held March 26, 1863, G. P. Reevs, M. D., was chosen elder, and E. Curtice and D. C. Ralston deacons. They were ordained and installed the Sunday following. On April 27, 1864, another of the original members, Archibald Baxter, having removed to Brooklyn, resigned his eldership and took his letter of dismission; and on September 14, 1865, James E. Goddard was elected elder, and Alexander O. Kirkwood deacon, they being ordained Sunday, September 24.

The church during Mr. Carter's pastorate was for some time prosperous, and was especially noted for its delightful social character, and through his efforts in the year 1864 a considerable sum of money was raised for liquidating the debt upon the church, which, with liberal gifts from others, secured the removal of the entire debt.

Rev. Mr. Carter continued to be pastor of the church until April 9, 1867, when he resigned.

At this juncture the church passed through some unhappy experiences which for truth's sake must be noted but need not be dwelt upon. The congregation declined to unite with the pastor in his request, and tendered him a leave of absence for any length of time that might be necessary for the complete restoration of his health. Mr. Carter pressed his resignation and the pastoral relation was dissolved by the Second Presbytery of New York, April 16, 1867.

Mr. Carter's pastorate extended over a period of four years and six months, one month longer than that of Mr. Sawyer, although the latter was in connection with the enterprise for nearly two years previous to the organization of the church. During Mr. Carter's pastorate eighty-nine were added to the church, forty-six on certificate and forty-three on profession.

Rev. Mr. Carter after a season of rest assumed the pastorate of the Yorkville Presbyterian Church, New York, where he remained two years. After this he was called to the pastorate of the First Church, Huntington, L. I., where he still remains, April, 1891.

Rev. Mr. Carter was succeeded by Rev. Lewis Ward Mudge (now Rev. Dr. Mudge), also a graduate from Princeton Seminary, who accepted the call extended to him by the church July 11, 1867. The services of ordination and installation took place on Thursday, August 1. Rev. Matthew T. Adam was moderator.. Prof. W. H. Green, D. D., of Princeton, preached the sermon from Luke 24:8: "And they remembered his words."

Rev. Mr. Mudge continued as pastor until May 6, 1877, when he resigned his pastorate to accept a call which had been extended to him in April of the same year from the Second Presbyterian Church of Princeton, N. J. Thus was brought to a close a pastorate of nearly ten years, which covered one-half of the period of the existence of the church. His ministry was most fruitful in additions to the church and his labors most abundant in every good word and work both in the church and in the community, and during his pastorate there were added to the membership roll 298, of which 189 were on profession and 109 on certificate.

Rev. Mr. Mudge was followed by Rev. John Dixon, (now Rev. Dr. Dixon).

Rev. Mr. Dixon served the church until August 10, 1884, when the pastoral relation was dissolved by the Presbytery of Westchester, he having accepted a call from the First Presbyterian Church in Trenton, N. J., in July of the same year. Mr. Dixon's resignation was accepted reluctantly by the church to which he had endeared himself by his tender care and sympathetic feeling, as their pastor, as a Christian gentleman of noble bearing, and as a clear, sound, and powerful expositor of Scripture truth.

Rev. Mr. Dixon's pastorate was of nearly seven years and was marked by great prosperity in every department of the church, which grew in social influence and financial power. The erection and completion of the new church edifice was largely due to his financial skill, untiring industry and never ceasing faithfulness.

During the pastorate of Rev. Mr. Mudge a building fund for the erection of a new house of worship was started. In this new project the young ladies of the church were

most active and efficient. In February, 1875, a fair was held in Radford Hall lasting three days, the proceeds of which and a series of entertainments held about that time, were over $1,500. In the spring of 1878 the subject of a new church building was again agitated and another fair was held in Washburn Hall in December, 1878, under the management of the Ladies' New Church Building Society, of which Mrs. John Dickson was President, Mrs. E. Curtice and Mrs. Charles R. Otis, Vice-Presidents, Mrs. A. O. Kirkwood, Secretary, and Mrs. John H. Brown, Treasurer. This fair netted $1,400.

A festival and tent sale held in a large tent—which pleasantly accommodated a thousand persons—on the grounds adjoining the church, realized over $400 over and above expenses.

At the annual meeting in June, 1878, a building committee consisting of Messrs. Charles R. Otis, Norton P. Otis, E. A. Houston, J. T. Sproull, and R. E. Prime were appointed with power to add to their number. Mr. Prime declining to serve, his place was filled and the committee enlarged by the election of Mr. W. T. Crook and Rev. Mr. Dixon. The building committee were prohibited, by the unanimous vote of the congregation, from incurring any debt in the erection of the new building. At this time it was intended to build on the adjoining lots, which had been in the possession of the church from the start, and which were bought for that purpose. The continued growth of the Sunday-school prompted the building committee to recommend to the trustees to exchange their property for a better site immediately opposite. This was done and the plans were altered so as to give accommodations to over 600 scholars. Upon this new site the foundation was laid in the fall of 1879.

The services of the laying of the corner stone of the new church were held in the old church building on Thursday afternoon, May 20, 1880, at 2:30 o'clock. The following was the order of exercises: Invocation by Rev. Charles E. Allison. Hymn, "Holy, Holy, Holy, Lord God Almighty." Reading of the Scriptures by Rev. David Cole, D. D. Prayer by Rev. John Reid. Address by Rev. Rollin

A. Sawyer, D. D. Hymn, "I Love Thy Kingdom, Lord." Address by Rev. Samuel T. Carter. Hymn, "Christ is Made the Sure Foundation." Doxology, "Praise God from Whom all Blessings Flow."

At the conclusion of these services the clergymen and congregation proceeded to the site of the new church edifice, near the northeast corner of Warburton and Wells Avenues. After prayer was offered, the pastor, Rev. John Dixon, repeated the following words: "Except the Lord build the house they labor in vain who build it. Our help is in the name of the Lord who made heaven and earth. Other foundation can no man lay than that which is laid, which is Jesus Christ, the chief corner-stone, elect, precious, to whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious, and who is God over all blessed for ever more, amen."

Holding the silver trowel in his hand—which was presented for this occasion by Charles Edwin Otis, son of Mayor Otis—Mr. Dixon said: "In the name of the Father, and of the Son, and of the Holy Ghost, I lay the corner-stone of a building to be here erected under the name of the Westminster Church of Yonkers, and devoted to the worship of Almighty God, according to the usages of the Presbyterian Church in the United States."

Prayer was then offered, and the benediction closed the interesting exercises.*

The copper box which was placed in the corner-stone contained the following articles: A Bible, a copy of the Confession of Faith of the Presbyterian Church, photographs of the pastors of the church, the names of the officers of the church and Sunday-school, the Church Manual, a catalogue of the Sunday-school library, the programme of exercises of the laying of the corner-stone, copies of the "New York Observer," the "New York Evangelist," the "Yonkers Gazette," and the "Yonkers Statesman."

The church is built of gray stone and has a spire 145

* Through the enterprise of Alexander O. Kirkwood, photographs of the scene of the laying of the corner-stone of this building were taken by H. S. Wyer, the proceeds of the sale of which went into the church building fund.

feet high. The entire cost of the building, including the furniture and the plot of ground, which is 81 by 125 feet, was about $35,000, of which all except about $5,000 was paid during Mr. Dixon's pastorate. The dimensions with the chapel in the rear are 62 by 107 feet. The auditorium is built in amphitheatre style and has a seating capacity of 600. It has five aisles, four of which extend the length of the auditorium, the fifth extending half way up the centre of the church. The pews and pulpit furniture are of ash and varnished to correspond with the other woodwork. A door at either side of the pulpit communicates with a small vestibule which opens into the chapel in the rear of the church. The pastor's study, session room, and library are in the chapel. There are eight class-rooms in the chapel, which are separated from the main room by sliding sash windows. The kitchen is in the basement of the church. The architect of this building was L. B. Valk, of New York. The stonework was done by George Frazier, and the woodwork, under several separate contracts, by A. O. Kirkwood and John Brown.

The last sermon in the old church * building was delivered by the pastor, Rev. John Dixon, on Sunday morning, July 17, 1881.

On Sunday morning, July 24, 1881, the first sermon was preached in the chapel of the new church by Rev. John Dixon, from Matt. 22 : 5.

At the evening service a number of the resident clergymen occupied seats on the platform. The opening prayer was offered by Rev. H. M. Baird, D. D., and addresses were made by Rev. Dr. Cole, Rev. John Reid, Rev. Dr. De Los Lull, and Rev. Charles E. Allison. Singing, and the benediction by Rev. John Dixon, closed the interesting exercises.

The new church was dedicated on Monday evening, October 23, 1882. The front of the pulpit and the altar-stand were profusely decorated with flowers artistically arranged. Seated in the pulpit were Rev. John Hall, D. D.,

* The original German and English Testament deposited by Rev. Dr. Sawyer in the northeast corner of the old church building, is now in the possession of A. O. Kirkwood. It was found in the demolition of the church building at the erection of Dr. Charles A. Miles' house, which is located on the site of the old church building, No. 72 Warburton Avenue.

of New York, Rev. Dr. Wilson Phraner, of Sing Sing, Rev. Mr. Birch, of New York, Rev. Dr. Niven, of Dobbs Ferry, Rev. H. M. Baird, D. D., Rev. Dr. Cole, Rev. I. S. Davison, Rev. C. E. Allison, Rev. John Reid, Rev. P. R. Hawxhurst, and Rev. John Dixon. A quartette, composed of Miss Josie Sanders, alto, Mrs. Johnson, soprano, J. W. Howorth, tenor, and Walter Thomas, bass, with Miss Sanders as organist, furnished the music.

The services opened with a brief prayer by Rev. Dr. Phraner, which was followed with the reading of a portion of Scripture by Rev. C. E. Allison, and prayer by Rev. Dr. Baird. Previous to the dedicatory sermon, which was delivered by Rev. John Hall, D. D., of New York, Rev. John Dixon stated that the present cost of the building was $33,000, of which $24,000 had already been raised, leaving a balance of $9,000 to be paid. He said that to-night he would like $1,000 from his people. While the collection, which amounted to upwards of $1,000 was being taken, the choir sang "Thine, O Lord, is the Greatness."

Dr. Hall then delivered the dedicatory sermon, from the text: "Yet have I set my king upon my holy hill of Zion." Psa. 2:6. It was an able effort. Rev. Dr. Cole prayed, the choir sang again, and the services closed with the benediction by Rev. Alexander Scotland.

The church held a sociable in the chapel on Tuesday evening, when there was vocal and instrumental music, readings, and brief addresses by Rev. Dr. Cole and Rev. John Dixon.

The next pastor of the church was Rev. Charles P. Fagnani, a graduate of the Union Theological Seminary, New York.

In February, 1886, Rev. Mr. Fagnani began to fail in health, in consequence of over-exertion in his previous charge, and February 17 of the same year the congregation granted him a leave of absence for eight months, hoping for his complete and permanent restoration to health thereby. July 31, 1886, Rev. and Mrs. Fagnani sailed for Europe. At a farewell meeting previous, his congregation presented him with a purse of $300, accompanied with expressions of sincere regret at his departure and hopes for his safe re-

turn. During his absence the pulpit was supplied for a few months by ministers from other churches. Rev. Mr. Fagnani resigned his pastorate in March, 1887.

During Mr. Fagnani's leave of absence the interior of the church and chapel was destroyed by an accidental fire which occurred on Sunday morning, February 28, 1886, at 7:30 o'clock. Through the efficient efforts of the fire department the fire was entirely subdued by ten o'clock, but the beautiful church was in ruins and its people in tears, pastorless and homeless. Under these peculiarly trying circumstances they did not lose heart or hope, but through their energetic efforts, even while the church was burning, arrangements were made for an evening service and notice given to that effect. The first to reach the scene of disaster among the Yonkers pastors was Rev. John Reid, pastor of the First Presbyterian Church, who offered the use of his church, and the regular evening service was held at his special request in that church.

At the close of the evening service the congregation joined in devotional exercises, which were characterized by deep feeling. At a meeting held the day after, the following minutes were prepared, which were adopted and sent to the various churches of the city who had kindly placed their respective places of worship at their disposal:

"In the providence of God we have been called upon to pass through deep waters. The elements have destroyed our house of worship and 'our gates are burned with fire.' In the midst of our sorrow and tears our Christian brethren of the city have thrown open their church doors to us, and have pressed upon us all that God has given them, and desire that we should work and worship therein. They have withheld nothing from us. We desire to assure all those who have so kindly visited us in our trouble that we appreciate and are grateful for all this courtesy and kindness, and we know that it is the expression of their love in Christ for us, and while we cannot make use of all that has been offered, our hearts are full and we treasure this kindness as the sure proof of the one faith and one Lord which always draw brethren together. We are constrained especially to thank the officers of the First Presbyterian Church

for their prompt and urgent invitation, placing at our disposal their church edifice for our use for worship, particularly on the day of the fire, for last evening, and the basement for the storage of all that we saved from the fire."

At the same meeting resolutions of thanks to the members of the fire department and the police department for their efficient efforts in our behalf were passed.

The following minute was entered upon the sessional records and a copy thereof sent to Rev. John Reid, pastor of the First Presbyterian Church of this city, as expressive of the feeling of the church and congregation towards him for his kindly sympathy, warm interest in, and personal service to the church during the time they were without their church home and without a pastor:

"Happy in the constant enjoyment of the new relation consummated between the pastor and the people of Westminster Church, the memories of elders and people alike revert to the last four months now immediately past, and recall the leadings of our Heavenly Father and the paths in which we have walked. We exercise our hearts for new work with the recollection of the loving words and works of those who have shown warmest affection for and interest in us. None have been more kind and loving than our brother, Rev. John Reid, pastor of the First Presbyterian Church. We recall his interest and his wise counsel in the study, the prayer-meeting, and in the pulpit. We owe to him a debt of love we cannot hope to repay. To wish him well in any and all his interests seems too much like formal words and a perfunctory act. We assure him that his affection has not been sown in cold hearts. We shall not forget the close Christian fellowship which with him we have enjoyed, but wish it may grow and ripen with years."

The Sunday following the fire, church services were held in the hall of the Woman's Christian Temperance Union, North Broadway, it having been secured until the completion of the reconstructed church. In the interim the congregation nobly held together and all the departments of the church work were efficiently and successfully carried on.

The loss on the church was $30,000, and the insurance $31,000. The work of restoring the church building was begun promptly and its formal rededication took place on Thursday evening, November 4, 1886. The main audience-room was crowded and many were turned away, being unable to get in. The church presented a brilliant appearance, the shining of the gas upon the handsome stained-glass windows producing a charming effect. It was tastefully adorned with flowers, the presentations of members of the Baptist, Methodist, and other churches.

Seated in the pulpit were Rev. Dr. Taylor, of the Broadway Tabernacle, New York, Rev. John Dixon, of Trenton, N. J., Rev. Dr. Cole, Prof. H. M. Baird, D. D., Rev. Charles E. Allison, Prof. I. S. Davison, and Rev. Edward C. Moore, temporary pastor of the church.

The services commenced with a voluntary on the organ, played by George Jardine, after which a doxology was sung, the congregation rising. The prayer of invocation was then given by Rev. Mr. Dixon. Rev. Mr. Allison read the fourth chapter of St. John. An eloquent sermon was preached by Rev. Dr. Taylor from these words: "For where two or three are gathered together in My name, there am I in the midst of them." Matt. 18 : 20.

Rev. Dr. Cole read the hymn "I Love Thy Church, O God," after singing which, the congregation remaining standing, Rev. Mr. Moore said, "In the providence of God, this church has been called to pass through deep waters. The long and trying illness to which its pastor was subjected had but fairly passed when the church was in ashes. The hand of God has been laid on heavy. The discipline of God has been for the development of our powers to a degree that we hitherto were not aware of. God has gone before. He it is who gives the hope to this people of the restoration of its pastor. He it is that brings them both face to face with a new epoch. God goes before us. The ark of God goes before us. The goodness of the Lord is now seen and this people gives praise and thanksgiving to God. This is the offering of this church unto God. Let it be the beginning of the renewal of their service. Let them hereafter give to Him the best they have, to His honor and

glory." Mr. Moore concluded his remarks with a prayer of consecration. Rev. Mr. Dixon followed in congratulatory remarks. The hymn, "The Church's One Foundation," was sung, after which Rev. Mr. Davidson pronounced the benediction.

The reconstructed edifice was formally opened for public worship on the first Sunday of November, 1886. In the evening a special communion service was held.

In the rebuilding of the new edifice the main plan of the burned structure was adhered to. But the additional improvements were many and important, both as to appearance and convenience. First and foremost of these is the organ, which was built by George Jardine, of New York, at a cost of $3,500, and is a fine piece of mechanism. It is placed behind the pulpit in the east end of the church, with a mechanical connection of keyboard which is placed in the centre of the church, thus making the organist and choir a part of the congregation.

The next important improvement is the new gallery which extends around three sides of the main audience-room. The incline is moderate and the pews are so arranged that in all parts of the gallery the sitter directly faces the pulpit. The front guard is low, and is surmounted by a bronzed galvanized iron rail.

There are four entrances to the gallery—one in the north and one in the south tower, and one leading to each of the staircases into the lecture-room. Its seating capacity is two hundred and fifty, which added to that of the main auditorium makes the entire seating capacity of the church between seven and eight hundred.

The corrugated iron ceiling is thirty-eight feet above the floor, and is painted a turquoise blue, while the walls are fawn-colored and trimmed with olive. The cellars were excavated and laid with concrete, and everything in the way of protection against fire was seen to.

The glass of the handsome windows is opalescent. There are three principal windows—one in the front facing Warburton Avenue, one on the north side and one on the south. Over each of these three windows is a group of smaller windows of peculiar shape.

The centre of the group on Warburton Avenue contains a dove, that on the south side of the church a cross and crown, and that on the north side an open Bible. The principal ornaments of each of the large windows are two vines reaching nearly the length of the central compartments. The windows were built by Otto C. Falck, of New York.

The church is sixty-two feet square, and the lecture-room is twenty-five by seventy-four, with extensions.

The pulpit is new and of chaste design. It is built of ash and cherry.

The auditorium is lighted by three chandeliers in the ceiling. The large one in the centre has eighty jets, and the two smaller ones forty jets each. The jets are lighted by electricity.

In the chapel but few changes were made, a fire-escape having been added and a new session-room. The edifice is a picturesque one; the green ivy leaves with which it is almost covered and the rough-hewn stone form a pleasing contrast.

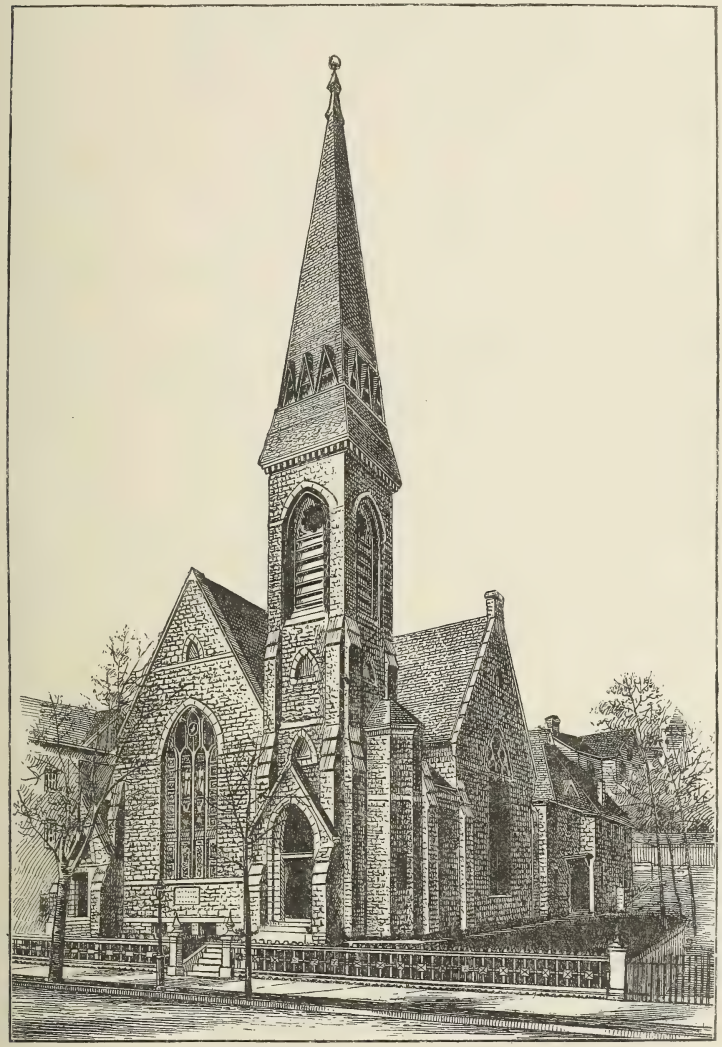
Charles R. Otis, Norton P. Otis, and Ralph E. Prime constituted the building committee of the reconstructed edifice; and Walter Thomas, Charles R. Otis, and Col. Womersley the furniture committee. S. Francis Quick did the carpenter work.

On June 14, 1888, a Mendelssohn concert was held in the church, the proceeds of which were appropriated to the liquidation of the church debt.

The late pastor, Rev. Edward C. Moore, came as a stated supply to the church October, 1886. May 5, 1887, he received a unanimous call from the church to become their pastor, which was accepted, and the installation services were held in the church on Thursday evening, June 30, 1887. They were conducted by Rev. William Hart Dexter, Moderator of the Presbytery.

The sermon was delivered by Rev. George F. Moore, brother of the pastor, professor of Oriental languages and Old Testament exegesis in Andover Theological Seminary. The charge to the pastor was by his father, Rev. Wm. E. Moore, D. D., pastor of the Second Church, of Columbus,

Ohio. Rev. John Dixon, D. D., of Trenton, N. J., delivered the charge to the people. The services throughout



WESTMINSTER PRESBYTERIAN CHURCH.

were very interesting and were listened to by a very large audience.

Rev. Edward Caldwell Moore was born in West Chester, Pa., September 1, 1857. He is the son of Rev. Wm. E. Moore, D. D., and grandson of the Rev. George Foote, D. D. He was graduated from Marietta College in 1877, and received his master's degree from the same institution in 1880. He taught Latin and Greek in the Public High School, Columbus, Ohio, 1877 to 1881, studied theology in Union Seminary, New York city, 1881 to 1884, was graduated as fellow of the seminary, and spent the next two years—1884 to 1886—in the study of church history in the universities of Giessen, Gœttingen, and Berlin, in Germany. On May 5, 1887, he was called to the pastorate of Westminster Church, Yonkers.

In November, 1888, Rev. Mr. Moore received a call to the pastorate of the Central Congregational Church of Providence, R. I. The call was accepted and the Westchester Presbytery dissolved the pastoral relations December 10, 1888, to take effect January 1, 1889. Rev. Mr. Moore preached his farewell sermon as pastor of the Westminster Presbyterian Church, December 30, 1888, taking his text from 2 Corinthians 4 : 18.

The congregation of the Westminster Church greatly regretted Mr. Moore's departure, and the best wishes of his many friends in Yonkers followed him to his new field of labor.

Rev. Mr. Moore's pastorate of the Westminster Church was richly blessed, and under his care and leadership the church actively and efficiently prosecuted its work. Three thousand two hundred dollars on the debt of the church property of $8,800, which was incurred in the reconstruction of the new church edifice, was paid February, 1888, and during his pastorate of but two years, one hundred and four persons were received into the communion of the church.

Rev. Zebulon B. Graves was temporary pastor of this church from October 6, 1889 till January 19, 1890. A unanimous call was extended by the church on September 10, 1890, to Rev. George R. Cutting, of Lake Forest, Ill., which was accepted September 24 of the same year. The following notice of the pastor elect is taken from the "Yon-

kers Gazette" of October 4, 1890, also from the "Waukegan (Ill.) Gazette" of September 27, 1890:

"The pastor elect was prepared for college at the Waltham (Mass.) High School, and graduated from the classical course at Amherst College with high honors. Later on he took a theological course at Auburn Theological Seminary. In 1887 he was called as principal of Lake Forest Academy, entering the faculty of Lake Forest (Ill.) University when William C. Roberts, LL. D., became president of the latter institution. From 1888 to 1890 he held the chair of oratory in Lake Forest College. In this line of effort he excels, not only possessing the faculty of imparting the art to others, but also being a concrete exemplar of modern oratory.

"Rev. Mr. Cutting is a man of diversified gifts. His executive ability, as evinced by his management of Lake Forest Academy, was of the highest order; his qualities as a gentleman of society are specially noticeable; he possesses a temper sunshiny, kindly, and entertaining. He was widely sought after in and about Chicago, as a pulpit supply, and he has occupied the leading pulpits thereabouts. He is not less favorably known in the churches of central New York. As a pastor he has a reputation for tact and the understanding of human nature that makes him valuable. During his short sojourn in the West he was prominently identified with State and National educational interests. He was president of the Presbyterian Ministers' Association of Chicago, an influential union of ninety prominent clergymen of Chicago and its vicinity.

"His reason for leaving the college professorship was that he felt specially called to the work of the pastorate."

The installation of Rev. George R. Cutting as pastor of the Westminster Presbyterian Church took place on Thursday evening, November 6, 1890. Rev. John H. Trusell, of Brewsters, Moderator of the Westchester Presbytery, presided and propounded the constitutional questions; Rev. Dr. Theodore L. Cuyler, of Brooklyn, preached the sermon; Rev. Dr. Reid of the First Presbyterian Church, delivered the charge to the pastor, and Rev. William H. Dexter, of Thompsonville, Conn., delivered the charge to the people.

A reception to the new pastor was given in the church the following evening.

The membership of the church at this writing, May, 1891, is 379, as shown by the revised membership roll in the manual issued May, 1891.

The Westminster Presbyterian Church has always taken a great interest in missionary work and continues unceasingly to do so. Sprung itself from a mission, it has been ever forward in good works, not only in foreign fields, but here at home as well. Its third pastor, Rev. L. W. Mudge, D. D., was for years the pastor of the city for those who had no pastor, or were of no church, and thus it became the leader of the churches in mission work.

In the spring of 1866 the church secured the services of Mrs. Elizabeth Russell (now Mrs. McKenzie) as Bible-reader. Her labors in connection with this church and the community were abundantly blessed. Mrs. Russell continued in the service of the church for several years.

Early in the year 1868 Mrs. Margaret J. Herron, a teacher in the Sunday-school, and sister of J. H. Brown, left with her husband, Rev. David Herron, for their mission field, Dehra, India. A farewell missionary meeting was held in the church on Thursday evening, January 2, of that year. In her work among the heathen she was indefatigable and no higher human compliment could be passed upon it than that given by Rev. J. S. Woodside. In his address upon "Woman's Work in India," before the Evangelical Alliance in New York, he spoke of the girls' boarding-school in Dehra and the results of Mrs. Herron's work as the noblest specimen of what woman could do for woman in foreign lands. Mrs. Herron after five years of devoted service died at her post.

The Ladies' Missionary Association of this church has supported a Bible-reader, Mrs. Esteer Hadad, in Abeiah, Syria, for thirteen years, since its organization, January 10, 1878, and continues to do so at the present time. The church also assumed the entire support of Miss S. Bell Sherwood—a niece of Elder John H. Brown—for a number of years. Miss Sherwood was appointed missionary to Hamadan, Persia, by the ladies' Board of Missions of the

Presbyterian Church in 1883, and sailed for her mission field September 26, 1883. On Sunday evening, September 15, of the same year, a deeply interesting farewell meeting was held in the church.

The missionary service will long be remembered as one of peculiar privilege and interest. Miss Sherwood, now Mrs. Hawks, with her husband, Rev. James Hawks, is still laboring with great success in Hamadan, the place where Queen Esther was laid to rest.

In the spring of 1885 Miss Georgiana Hicks began her labors as missionary visitor, and still continues an earnest and successful worker in the duties of that position. Rev. Mr. Moore, recent pastor of this church, bears grateful testimony to the efficiency and usefulness of her labors in connection with his pastorate.

The Westminster Presbyterian Church was the first to begin Christian work among the German population of Yonkers, and was largely instrumental in the formation of the First German—now the German Lutheran—Church of this city. It also did efficient work among the colored people of the city in the year 1867.

OFFICERS WESTMINSTER CHURCH.

Elders.	*Deacons.*
Ordained:	Ordained:
May 12, 1867. John H. Brown,	July 8, 1883. Morton W. Newman.
June 20, 1880. Charles R. Otis,	Oct. 25, 1891. Wm. P. Constable.
Sep. 30, 1883. Wm. McKim, *Clerk*,	Oct. 25, 1891. Charles H. Haight.
Sep. 30, 1883. J. R. McWilliam, *Treas.*,	Oct. 25, 1891. G. A. Englehardt, Jr.
Oct. 25, 1891. Alexander O. Kirkwood,	Oct. 25, 1891. William Ewing.
Oct. 25, 1891. William L. Odell,	Oct. 25, 1891. Thomas L. McKim.
Oct. 25, 1891. Arthur S. Machin,	
Oct. 25, 1891. H. Beattie Brown, M. D.	

Trustees.

Began Service:

1887. F. B. Hickey,	1866. Charles R. Otis,
1890. R. O. Kirkwood,	1877. William McKim,
1884. W. H. Scott,	1886. N. A. Warren, M. D.,
1888. J. J. Littebrandt,	1882. Norton P. Otis,

1878. Walter Thomas.

William McKim, *President*, Walter Thomas, *Secretary*,
Frank B. Hickey, *Treasurer*.

The present officers of the Woman's Missionary So-

ciety, 1891, are: Mrs. A. O. Kirkwood, President; Mrs. John H. Brown, First Vice-President; Mrs. John F. Pierce, Second Vice-President; Miss Josie Sanders, Treasurer; Mrs. Edward Clarke, Secretary.

Miss Josie Sanders, as organist, served the church gratuitously for a period of nineteen years and a half. Miss Lizzie Biggerstaff is the present organist. The congregational singing is led by Walter Thomas, with a volunteer choir of twenty voices.

The ushers are William P. Constable, James Austin, Robert O. Kirkwood, and George Engelhardt, Jr.

George Fitzsimmons served as sexton from June, 1886, until 1889, prior to which time George Ryder was the sexton for several years. The present sexton is Ambrose S. Havey, who has filled the position efficiently since March 18, 1889.

Mrs. George Ryder presented the church with a handsome pulpit Bible in January, 1872, which is now used as the chapel Bible. The present pulpit Bible was presented by Rev. Dr. Phraner—formerly pastor of the First Presbyterian Church of Sing Sing—in place of his former gift, destroyed by fire, February 28, 1886. On its cover is inscribed: "Pulpit Westminster Presbyterian Church, Yonkers."

The communion service was presented by Mr. and Mrs. Alexander O. Kirkwood, as a thank-offering, July 28, 1881. The first communion service was presented to a Presbyterian church in Colorado, of which Rev. Alexander Scotland was the pastor.

The baptismal font, which is of gray marble, was presented by Hon. Norton P. Otis, July 28, 1881, and has inscribed thereon: "One Lord, one faith, one baptism."

The floral tables for the pulpit were presented by Edward Newton Brown.

The sacrament of the Lord's Supper is celebrated in this church on the last Sunday morning of January, March, May, July, September, and November.

THE SUNDAY-SCHOOL.

At a union meeting of the Baptist, Methodist, Presbyterian, and Reformed churches, held in the First Methodist

Church in the spring of 1855, Richard G. Pardee, agent of the New York Sunday-school Union, by invitation of a few gentlemen connected with the First Presbyterian Church, delivered an address on Sunday-school work, and urged the formation of a mission Sunday-school in Yonkers, stating that there were at that time at least 700 children who did not attend Sunday-school. The result of this meeting was the organization of a Union Sunday-school Association in the month of May, 1855.

At one of the monthly meetings of this association it was proposed to form a union mission Sunday-school. In pursuance of this decision, on September 16, 1855, a number of Sunday-school teachers met at School No. 2, on School Street, and organized the School Street Mission Sabbath-school, appointing Ebenezer Curtice Superintendent, and John Davidson* Assistant Superintendent.

On the following Sunday there were present as teachers, Josiah Rich,† John Davidson, John Nairn, James Montgomery, Henry A. Underwood, Mrs. Emma P. Under-

* By the will of John Davidson, one of the original members of the church, who died in the city of New York, January 16, 1884, the sum of $1,000 was left to the Westminster Church, which was appropriated to the organ fund of the new church. An extract from resolutions offered by the session of the Westminster Church, in reference to Deacon Davidson, deceased, reads: "Quiet, unassuming, and gentle, he faithfully discharged the duties and met the responsibilities that came to him; his life was pure, honorable, and devoted."

† Josiah Rich, one of the founders of the Westminster Church, also of the First Presbyterian Church of this city, was born in Cedar Street, New York City, February 4, 1809. When a resident of that city he was elected to several important public offices. He was president of the Board of Education, in 1842 alderman of the Seventh Ward, and in 1844 he was nominated for mayor, but declined to accept. He was recognized as a man of more than ordinary ability as a speaker, and a ready and discriminating writer. And his indorsement of an applicant for a State office under Governors Marcy, Brouck, and Wright was conceded almost equivalent to an appointment. He was single minded and sincere, asking nothing for himself, and under no circumstances or pressure, political or personal, would he commend an applicant unless he was satisfied that he was capable and worthy. In all of his business relations he won an envied reputation for integrity and uprightness.

April 30, 1850, Mr. Rich came to reside in Yonkers and was intimately associated with the rise and progress of the place, being ever active and efficient in every movement to improve the condition of the people finan-

wood, Mrs. James Montgomery, Mrs. E. Curtice, and Miss Carrie Rich, and between twenty and twenty-five scholars. A few weeks afterward Archibald Baxter, William Steedman, and Duncan C. Ralston were added to the list of teachers. James Montgomery was among the first scholars of the school, being present with his father, William Montgomery, at its organization.

Duncan C. Ralston was the first secretary of the Sunday-school, and subsequently served as its librarian for eleven years, which office he filled with great acceptance.

In May, 1856, the average attendance of the school was about fifty children, when Rollin A. Sawyer, then a member of the middle class in the Union Theological Seminary, New York City, was invited to act as missionary in connection with the school. He spent Saturday afternoons in visiting, organized a young men's Bible-class, and at the close of the exercises of the school usually addressed the scholars. The result of Mr. Sawyer's Saturday afternoon visits among the parents of the scholars was soon manifest in an increased interest on the part of both teachers and scholars, so that on Christmas of 1856 the roll showed 150 scholars and twenty-five teachers connected with the school.

The school continued to meet in the district school-

cially and morally. In 1854 he was prominent in founding the Yonkers Library Association and became its first president. He was ordained and installed ruling elder of Westminster Church, January 2, 1859, which place he held until September 25, 1884, when he became a member of the Broadway Tabernacle Church, New York, of which Rev. Dr. Taylor is pastor.

Mr. Rich was kind in deportment and cheerful in temperament, and his consistent Christian example rendered his residence in Yonkers a continual agency for good. In his private and public life he was considerate and unselfish, generous and noble hearted, a man whose friendship was an honor, whose companionship was always an enjoyment, and there are not a few who will cherish his name in loving remembrance.

On the evening of January 12, 1886, he joined Baxter, Davidson, and Nairn, the departed office-bearers of this church, who with the "elders round about the throne" sing the new song: "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing." On his departure the session of Westminster Church adopted resolutions expressive of their loss, which were entered upon the records of the church.

house until April 5, 1857, when it was removed to the Getty Lyceum. After the removal, Archibald Baxter, William Steedman, A. O. Kirkwood, Mrs. Duncan C. Ralston, Miss Jennie Underwood (now Mrs. John Morrison), Miss Mary Lapham (now Mrs. M. E. Saunders), and others whose names cannot now be recalled, became teachers.

On Sunday evening, April 26, 1857, preaching was commenced, the Rev. Victor M. Hulbert (now Rev. Dr. Hulbert) officiating. The attendance was about fifty. On the 18th of October in the same year, upon the invitation of the teachers and the advice of the Presbytery, Mr. Sawyer became the stated supply and preached regularly each Sunday. The attendance of the school at this date averaged 300 scholars.

On Thursday evening, July 16, 1857, a weekly prayer-meeting was begun at the house of John Fisher, on Brook Street, twenty-seven persons being present. This meeting was attended by many of the scholars and some of the teachers of the school. The attendance at the prayer-meeting increased so rapidly that the place of meeting was changed to Grant's Hall, a room in the then skin factory, near the corner of Mechanic Street (now New Main Street), and Nepperhan Avenue. The attendance at this meeting was from eighty to 100 every Thursday evening. At Christmas, 1857, there were 287 scholars and thirty-seven teachers present, and the name was then changed to the First Mission Sabbath-school, Yonkers.

In April, 1859,* the Sunday-school was removed from the Getty House to the new church building, or chapel as

* In 1859–60 a Sunday-school was opened by William F. Lee, who was a much beloved teacher in the Westminster Sunday-school, and who, after his removal from Yonkers, became the president of the Young Men's Christian Association in New York City. This school was held in a room in the nine buildings opposite the old pistol factory near Vark Street. He was assisted by Messrs. Charles R. Otis, Alexander O. Kirkwood, and Ebenezer Curtice. After occupying that building for several months this school was removed to Teutonia Hall, near Brook Street. Among the interesting and profitable exercises of this little school was the singing of Scriptural verses arranged by the teachers. It numbered about fifty pupils and was continued a little over a year. Mr. Lee passed to his heavenly reward in 1888.

it was called, on Warburton Avenue. Archibald Baxter was the superintendent at that date. The school continued to increase in numbers and interest and quite a number from it were added to the church on profession of their faith.

The Sunday-school in the years of 1861–62 was in an unusually prosperous condition. At that time there was a large number of adult classes, either of young men or young ladies, among the teachers of which are recalled Mrs. E. P. Underwood, Josiah Rich, James E. Goddard, Miss Jennie Underwood (now Mrs. John Morrison), and Miss Margaret Bloomer, the latter of whom had a class of young ladies. Her plain, practical instruction, her sound Scriptural teachings, having a "Thus saith the Lord" for every statement, is well remembered by the writer, who was a member of her class. Miss Bloomer subsequently became a member of the First Presbyterian Church, and was largely instrumental in the formation of the Ladies' Missionary Society of that church, being elected its first president.

The pastor's wife, Mrs. A. P. Carter, had a class of young ladies, most of whom were her former pupils in Public School No. 6, of which she was the first lady principal, in 1861 (then Miss Alantha P. Pratt). Mrs. Carter's emphatic teachings in regard to the pleasantness and joyousness of the Christian life are well remembered by the writer, who was privileged to be under her instruction. Mrs. Carter was in her Christian life a living epistle of the reality and power of the religion of Jesus Christ. She always let her light shine, and never from any motive or any reason concealed it. She was eminently successful in winning the confidence and love of her scholars. Amid the cares and responsibilities incident to her position as principal of her day-school department, she ever preserved a calmness which was unruffled, and possessed a peace which was undisturbed. Her calm face, both in the Sunday and day school, seemed to speak the words, "In patience possess ye your souls," and "Thou shalt keep him in perfect peace whose mind is stayed on Thee."

In a letter received from her occurs this paragraph:

"There is no service so noble as the service of our Saviour, there is no choice so blessed as the Christian's choice, there is no hope so glorious as that which renders bright the darkest day, there is no peace so abiding as that which God gives his loved ones." Her utterances in the weekly prayer-meeting, which she formed for the benefit of her Sunday-school scholars and the young members of her husband's congregation, are recalled as being especially helpful, encouraging, and comforting. And her prayers, which were characterized by earnestness, simplicity, and directness, showed that she walked in intimate communion with her Father in heaven. And her sweet voice, as she led in the songs of praise and thanksgiving, was an inspiration to all who heard it. In general it may be truly said that her character was one of beauty and strength most happily blended, most remarkably developed.

She ever kept her eye on her high calling and ran the race, and could not stop to walk or look back. Her Lord gave her the five talents and she did not hide one of them. "And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His Lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Those words of welcome came to her as she passed from her earthly life from the manse at Huntington, L. I., October 7, 1874, and entered the heavenly life "to be for ever with the Lord."

The pastor, Rev. Samuel T. Carter, started a weekly Bible-class of young ladies in April, 1865, which was held at his residence in Glenwood on Friday afternoons. These gatherings were a source of much pleasure and profit to all who attended. The pastor's father, Robert Carter, was occasionally present, and added a few words of counsel and encouragement. On one occasion, in the course of his remarks on Bible study, he said, "Young ladies, you have here a rich mine; be sure you get all the ingots."

Rev. Mr. Carter's teaching, as was his preaching, was characterized by great simplicity and earnestness. The

constant reiteration of proving all things by the Word of God and "comparing spiritual things with spiritual," was a marked feature of his instructions, as he led his scholars in the study of the Word, "bringing things new and old" from the exhaustless treasury of Scripture knowledge, examining and unfolding each verse in its textual, contextual, and Scriptural status, first getting the sense, then in a clear and concise manner making them to see the truth with vividness and force, so that they left the class each week with a distinct and positive addition to their Scriptural knowledge, thus furnishing them with strength-giving food, so that they were prepared and the better fitted to fulfil their mission. The members of the class were devotedly attached to him and still warmly cherish his memory.

Special preparations were made by the Sunday-school for their Christmas festivals. The music and words of the carols were always new, being composed and arranged for several years by musical composers in New York city, Mrs. M. E. Sangster and Miss Fanny Crosby, the blind poetess, being among the writers of the words of the carols sung on several occasions. The refreshments at these festivals were given in abundant measure. The fruit, nuts, and cake were entirely supplied for the whole school for many successive years by Josiah Rich and John Davidson.

The eleventh Christmas festival was held in the assembly hall of School No. 6 on Christmas day, 1866. The hall was densely crowded by the friends and teachers of the school. The exercises commenced by the children—481 in number—singing a very pretty hymn entitled "Good Will and Peace to Men" written, as were also three other hymns for this meeting, by Miss Fanny Crosby. After the singing, the pastor, Rev. Samuel T. Carter, offered prayer, which was followed by the reading of the Scriptures and the singing of another carol.

The superintendent, Henry A. Underwood, read his report, which reflected great credit on the thirty-seven teachers, who were most efficient and faithful in their work. A very pleasant address by Robert Carter, father of the pastor, followed. Christmas Carol No. 4 was sung. A brief address was made by the pastor, who returned his thanks

for the beautiful presents he had received from his congregation.

Then came the distribution of the gifts to the scholars, who each received a handsome book, and cake, fruit, and confectionery in abundance. Edward Fuller, on behalf of the school, presented the superintendent with a beautiful illustrated copy of Bunyan's "Pilgrim's Progress." The musical part of the exercises was under the supervision of William B. Taylor, the chorister of the church. These pleasant exercises closed with singing and the benediction.

The following statistics of the Sunday-school are taken from a printed annual report of the school of January, 1867:

"The superintendent's report (H. A. Underwood) shows the total number of scholars 481. Of this number 263 meet in the Westminster Church, and the remaining number—218—attend the infant-class room on Broadway, between Wells Avenue and Dock Street, under the able and very efficient management of Mrs. E. Curtice and Mrs. James E. Goddard. The number of teachers and officers connected with the school at this date is thirty-seven, with an average attendance of thirty. The average attendance of pupils is 254."

The treasurer reports the sum of $289 collected for missionary purposes, and $1,200 paid for the expenses of the school during the past year. The library contains 600 volumes, and has, under the care of the librarian, Duncan C. Ralston, attained an unusual degree of perfection, both in the condition of the books and the system of circulation.

Henry A. Underwood, to whom the school owes much for his unceasing labors in its behalf, was unanimously re-elected Superintendent; for Assistant Superintendent John Morrison was also reëlected. Edward S. Sumner was chosen Secretary, Robert Reeves was elected Librarian in place of Duncan C. Ralston, who resigned, and George A. Arrowsmith, Assistant Librarian. William B. Taylor, under whose management the singing has been conducted and which has attained to a rare degree of excellence, continued to lead the singing for the coming year.

The church building is no longer large enough to accommodate the increasing number of scholars.

The report of the superintendent, H. A. Underwood, showed the following statistics of the school Christmas, 1867: Number of teachers, 39; number of pupils, 521; 40 more than the preceding year.

For the Christmas festival of 1869 four of the carols were composed by the following teachers in the school, Mrs. E. Curtice, Miss M. Mason, Miss Anna W. Kirkwood, and Rev. Lewis W. Mudge, the latter of whom arranged the music for that and for other festivals and anniversaries for a number of years.

Rev. Lewis W. Mudge, immediately on assuming the pastorate of the church in August, 1867, established a young men's Bible-class. With the growth of the school young women were admitted, and it was taken to the gallery in the old church. The membership of this class at one time was forty-four. Mr. Mudge retained the class some months after he was made superintendent, in December, 1868, at a meeting of the teachers, and by the advice of the session of the church remained both teacher and superintendent until May, 1877, when he received a call from the Second Presbyterian Church of Princeton, N. J., which he accepted.

Before the advent of lesson-leaves Mr. Mudge prepared regularly a series of questions on the "History of Israel from the Birth of Moses to the Settlement in Canaan." These lessons were printed and ran through two years, beginning in 1868. They were finely illustrated by large colored crayon pictures, which were drawn by Joseph M. Alvord with truly artistic skill. The pictures in size and finish were similar to the "Bible Lesson Pictures" which were extensively used and are so popular in the primary department of the Sunday-schools of to-day. Mr. Alvord, by these pictures, rendered valuable service to the school, as he also did in his efficient work as secretary.

Rev. Mr. Mudge was appointed superintendent of the Superintendents' Normal Class in New York, in February, 1876. His resignation of the superintendency, consequent upon his call to Princeton, was a matter of "sincere regret

not only to the church but to the Sunday-school which he had so lovingly and faithfully served as their superintendent during the greater part of his ministry, and to every member of which he had endeared himself by qualities of mind and heart rare and shining."

Anson D. F. Randolph succeeded Mr. Mudge as teacher of the large Bible-class in the gallery in 1872, and retained it until his removal from Yonkers. He prepared a series of lessons, especially for this class, on the English Bible, which were of exceeding interest and were greatly enjoyed by the members of the class. His genial and loving disposition, his intense earnestness, and his fidelity to the work set before him, made him eminently successful in winning the affection and confidence of the members of his class.

The following incident referring to this esteemed teacher is taken from an article entitled "Sunday-school Work a means of Culture," in the "Evangelist," May 1, 1879, under the signature of A. W. Kirkwood: "Two old schoolmates, middle-aged men, met upon an anniversary occasion of a charitable institution. Full of interest in his subject and in sympathy with the work, one of them made an address, finished, eloquent, and effective. The friend listened with pleasure and surprise, and at its close said, 'A——, I did not know you could make such a good speech.'

"'Do you know why I can make a speech and you can't? Because I stayed in the Sunday-school and you cleared out.'

"The rejoinder, though uttered in a joke as the two friends grasped hands warmly, contained more than a grain of sense.

"One cannot handle year after year the grand and wonderful doctrines of the Bible, become familiar with its glowing imagery and its simple and beautiful stories, without a widening and growing development of mind which will naturally brighten and beautify one's style and give ease and grace in discourse upon all other subjects and questions.

"As a student with no particular sense of responsibility, one is often dull to learn and slow to grasp even the

outline of a subject, but in the effort to make another see clearly one's own ideas become better defined.

'Thoughts disentangle passing o'er the lip.'

In seeking to unfold a subject in its length and breadth, and to bring out its important points, one's mind becomes, gradually it may be, but surely, a well-ordered storehouse instead of a heterogeneous mass of rubbish."

John H. Brown also had a large and interesting class of young ladies at this time, numbering over twenty.

Rev. Mr. Mudge, in his historical discourse of the Westminster Church, delivered in the centennial year, 1876, mentions the Sunday-school as follows:

"As this church grew from this most useful church agency, so it has always commanded its special attention, and in turn has constantly received from it large accessions. The school has always been large for the church and community. Its most prosperous years, judging by statistics, were the four years from 1868 to 1871, in each of which the aggregate of teachers and scholars was over 500. In 1869 the report records 528, and one Sunday in that year 498 scholars and teachers were present. These years are the second to fifth of the present pastorate. Since 1871 the school has gradually declined in numbers, owing mainly to the establishment of new schools—there having been no less than five new enterprises started since that year in the district from which our scholars have largely been gathered. During the prosperous years we had also the constant and efficient efforts of a Bible-reader. The last report of the school gives the number enrolled for the year at 399."

The membership of the Sunday-school has increased since the above mentioned report in July, 1876, as is shown by the following figures taken from the statistical report presented by the Westminster Presbyterian Church to the Westchester Presbytery for the year ending April, 1884: 1864, 310; 1865, 325; 1866, 300; 1867, 481; 1868, 521; 1869, 528; 1870, 512; 1871, 501; 1872, 498; 1873, 490; 1874, 489; 1875, 450; 1876, 389; 1877, 393; 1878, 345; 1879, 381; 1880, 474; 1881, 390; 1882, 417; 1883, 509; 1884, 508.

The following is taken from a printed report of the school in the centennial year, April 1, 1876:

"The Westminster Presbyterian Sunday-school in Yonkers is one of the most flourishing and ably conducted Sunday-schools of that city. The attendance is uniformly large and the children pay the closest attention to the explanations of the lessons given by their teachers.

"The following statistical information speaks for itself and reflects great credit on its superintendent, Rev. L. W. Mudge, who is devoted to his charge and never so happy as when doing something for the children, and upon the devoted band of teachers who take so much pleasure in leading the children to Him who said, 'Suffer little children to come unto me.'

"The report is as follows: Officers, 6; teachers, 31; scholars on register, 399; number in infant class, 73; united with the church, 6; volumes in library, 800; receipts, $240 53; expenditures, $133 50.

"The officers of the school are: Rev. L. W. Mudge, Superintendent; John H. Brown, Assistant Superintendent; Miss Josie Sanders, infant class Superintendent; J. J. Beck, Secretary; John Hargraves, Treasurer; Edward Newton Brown, Librarian; William P. Constable, Assistant Librarian. The teachers are: Miss L. M. Fuller, Mrs. O. A. Benedict, Miss Jennie Scotland, Miss Agnes E. Kirkwood, Miss Augusta Cruikshank, Miss Anna W. Kirkwood, Miss Grace Randolph, Miss Louise J. Kirkwood, Miss Sarah J. Brown, Miss May Williams, Mrs. Frederick Lorenz, Miss Sarah Kennedy, Miss Amelia Cutbill, Mrs. E. A. Houston, Mrs. E. Johnson, Rev. L. W. Mudge, Messrs. A. D. F. Randolph, John H. Brown, Ralph E. Prime, Charles R. Otis, Alexander O. Kirkwood, Josiah Rich, William R. Kirkwood, Alanson J. Prime, James Biggerstaff, Augustus Cruikshank, J. M. Alvord, O. A. Benedict, and A. Taylor."

The Young People's Association for Christian Work, connected with the Westminster Presbyterian Church and Sunday-school, was regularly organized in 1867 by Rev. Lewis W. Mudge, the second pastor of the church. A few months previous to the above mentioned date the young men of the church were accustomed to meet irregularly in

the gallery of the church. In June, 1867, the young people of the church, including young men and women, were organized into a society with the above name. Rev. Mr. Mudge took a very deep interest in its welfare, and was most efficient and successful in advancing its interests in every department. At the close of 1867 the Association had a membership of 112.

In December, 1886, and following the Week of Prayer in January, 1887, the church and Sunday-school were richly blessed in "the time of refreshing from the presence of the Most High," and the longings and prayers for the salvation of souls by the members of the Association found practical expression and personal work, and not a few from the Sunday-school were through their instrumentality brought into the church.

In June, 1868, the Association met with a severe blow in the sudden removal of one of its chief pillars of strength, George A. Arrowsmith, a noble, true, and earnest Christian young man, who had not only endeared himself to the members of the Association, but to all who knew him. His funeral services were held at the church and were largely attended by the members thereof, and of the Sunday-school and Association, the pastor, Rev. L. W. Mudge, officiating.

At a meeting of the Young People's Association of the Westminster Church, held Tuesday evening, June 30, 1868, the following resolutions were unanimously passed:

Whereas, God in his all-wise providence has seen fit to remove from our number, by death, our esteemed brother member, George A. Arrowsmith:

Resolved, That we deeply feel our loss, as well from our love for him as that by his decease our society is deprived of one of its most valuable members, whose counsel and active interest it has enjoyed since its organization.

Resolved, That we do sincerely sympathize with his bereaved parents in their great loss, and heartily rejoice that notwithstanding the deep affliction they have experienced in his loss, they have the assurance that he was a servant of God and that he has been delivered from the evils of this world to enjoy henceforth the blessedness of the redeemed in heaven.

Resolved, That in the sudden and unexpected death of our brother we feel the solemn warning, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh," come to us with renewed earnestness, and we trust it will not be unheeded; so that our ranks, though they are broken here, it will only be that in the world to come we may unite in bonds that can never be sundered.

Resolved, That copies of these resolutions be sent to the family of the deceased, published in the local papers, and entered upon the permanent records of the Association.

By order of the Board of Managers,

E. S. SUMNER, President.

WALTER H. UNDERWOOD, Secretary.

The twenty-first anniversary of the Association was held June 5, 1888, in the lecture-room of the church. Frank B. Hickey, President, presided. The exercises were opened by singing, after which the Scriptures were read by Frank J. Esser, of the Baptist Young People's Association, followed by prayer by William Smith, of the Dayspring Association, and singing by a double quartette composed of Messrs. Thomas, Nicoll, Howorth, and Craft, and Mrs. John A. Dow, Mrs. J. W. Goodale, Miss Josie Sanders, and Miss Minnie Mott. The reports of the committees followed.

After the reports of the committees, the President, Frank B. Hickey, addressed the Association, and was followed by a pleasing and encouraging address by Rev. Dr. Prime, his subject being "Desire."

The interesting exercises closed by the quartette singing, "The King of Love my Shepherd is."

The officers of the association in 1888 were Frank B. Hickey, President; Walter Thomas, Vice-President; Robert Ogilvie Kirkwood, Recording Secretary; Walter Talmadge, Corresponding Secretary; Miss Agnes McMahon, Treasurer.

The Association celebrated its twenty-third anniversary on Tuesday evening, June 3, 1890. The pulpit was tastefully decorated with daisies, ferns, and other wild flowers. In front of the desk was a beautiful pillar of daisies and ferns. Over the pulpit were the figures 1867—the year in

which the Association was organized. Robert O. Kirkwood, the President, presided.

The services were opened by the singing of the hymn, "Holy, Holy, Holy," after which Rev. Charles E. Allison, of Dayspring Church, offered prayer. The President then read the 103d Psalm.

The various committees presented their reports, which show very gratifying results during the past year.

The Lookout Committee, the Visiting Committee, the Religious Work Committee, the Social Committee, and the Missionary Committee are the several committees of the Society.

The chairman of the Lookout Committee reported 36 new members had joined the Association, 16 active and 20 associate.

The Missionary Committee—Mrs. William P. Constable, Chairman—had furnished four speakers on missions, and the sum of $106 06 had been given for mission work.

William P. Constable, the Secretary, reported that 47 prayer-meetings were held, with a total attendance of 4,335; average, 85; the attendance during the last five months will average over 100. The report of the Treasurer, Miss Ida Bell, showed a balance on hand, June 4, 1889, of $10 90; dues, $47 90; disbursements, $47 75; balance, June 3, 1890, $11 05.

The President, Robert O. Kirkwood, reviewed the work of the year, and congratulated the Association on the result of its labors, after which he introduced Rev. Dr. L. W. Mudge as the founder of the Association. Dr. Mudge said in part:

"I take no honor to myself for the founding of this Association; it was through no wisdom or sagacity on my part that it was formed. It was born during a revival; it was a necessity. Necessity is the mother of invention. It was from the Philadelphian Society of Princeton that I first conceived the idea of this Society. While I do not claim that this was the first Young People's Association in the country, I think it is the oldest organization of its kind in the United States.

"Societies of young people were, no doubt, in existence for purely social objects. Other societies were formed for occasional prayer-meetings, but this Association was the first permanent one of which I have any knowledge. On February 4, 1868, a number of the young people of this church met and organized into a permanent organization, although the Association was really in existence for one year previous; and you have continued to grow and now you are celebrating the twenty-third anniversary.

"Remember what Paul said to Timothy: 'Let no man despise thy youth.' The hope of the church is in its young people. Consecrated youth has always been in favor with God. From the time of Paul down to the present day consecrated youth has taken an important part in the work of the church. The reports of the last year are the best I have heard from your Association for any year previous. May God's blessing rest upon your work in the future."

Rev. P. S. Allen, of Saratoga, followed with a short address, complimenting the young people of Westminster Church on being among the pioneers in such organizations, and expressing his appreciation of the work of Young People's Associations and Societies of Christian Endeavor throughout the world.

The hymn beginning "Now the day is over" was sung, and Dr. Mudge pronounced the benediction.

A weekly prayer-meeting of the Association is held every Tuesday evening in the lecture-room of the church at 8 o'clock, and once in three months the meeting is devoted to the subject of missions and missionary work. Usually the meeting is addressed by those who are engaged in mission work, and not unfrequently the presence of a missionary, either from the home or foreign field, is secured.

The Association at this writing, November, 1890, maintains the largest young people's prayer-meeting. Its membership is one hundred and fifty.

Officers of the Young People's Society for 1891: President, Louis W. Archer; Vice-President, William P. Hickey; Secretary, Allan S. Kirkwood; Treasurer, Mrs. J. R. Mc-

William. Chairmen of Committees: Lookout, Frank B. Hickey; Devotional, James H. Jackson; Visiting, Miss Ida Jewell; Missionary, Mrs. Edward Clark; Social, Mrs. Walter Thomas. The officers and chairmen constitute the Board of Managers.

The twenty-fifth anniversary of the Sunday-school was held in the old church building on September 16, 1880. Rev. John Dixon, the pastor, conducted the exercises. A number of papers recalling early incidents of the school were read. Those who took part in the exercises were Mr. Archibald Baxter, a former superintendent of the school, Alexander O. Kirkwood, and others whose names cannot now be recalled.

The mission band connected with the Westminster Church and Sunday-school was organized by Miss Agnes E. Kirkwood. A meeting for the purpose of perfecting the organization was held on Wednesday afternoon, November 16, 1881, in the chapel of the church, under the conduct of the pastor, Rev. John Dixon. Charles R. Otis, Superintendent of the Sunday-school, Mrs. Stanton Cady, of Sing Sing, and Mrs. E. Curtice, of Yonkers, took part. A letter was read from Mrs. A. F. Decker, of the Warburton Avenue Baptist Church, who was expected to have addressed the meeting, expressing her regret for her absence on account of illness, and of her warm interest and sympathy in the object of the meeting.

The officers and committees, which had previously been chosen, were: Miss Agnes E. Kirkwood, President; Miss May Alvord, Vice-President; Robert O. Kirkwood, Secretary; Kate Prime, Corresponding Secretary; Edith Beck, Treasurer; Lizzie Hoar, Alice Christie, May Biggerstaff, Alice Smith, Earl Prime, and William C. Prime, Chairmen of Committees.

Meetings of the band were held monthly in the chapel of the church, and the earnest desire and effort of the officers was not so much to raise a large amount of money, but to endeavor to interest and inform the children in the progress of missions at home and abroad, to advise them of the work which was being done by the mission Boards of the Presbyterian Church and of the state

of the treasury of these Boards, and to train them to give intelligently and in effective methods of carrying on mission work.

The first anniversary of the band was held in the chapel, November 13, 1882. Letters of congratulation to the band were read from the former pastors of the church, viz., Rev. Samuel T. Carter, Rev. Dr. Sawyer, and Rev. Dr. Mudge.

The secretary's report, by Robert O. Kirkwood, and the treasurer's report, by Miss May Alvord, were read. The treasurer reported receipts of $25 50; expenditures, $25.

Recitations followed by Miss Emma Hoar, Miss Emma Menzer, Harold Thomas, and Fred Coon, a recent Chinese convert, and singing of missionary hymns, and benediction by the pastor, Rev. John Dixon.

The second anniversary was held in the chapel on Tuesday afternoon, November 13, 1883, when they were entertained by the Rev. John Dixon, the pastor, Mrs. Newton, a returned missionary from India, Myron T. Scudder, and others.

The band sent a beautiful Scripture quilt to a Bible-reader in India who is supported by the Ladies' Missionary Association of the church. Upon this quilt were written the names of the officers of the band and the Scripture text, "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John 3:16; also the names of the former pastors of the church and their wives, with the text, "Go ye into all the world and preach the gospel to every creature," Mark 16:15; also the names of the officers of the Woman's Missionary Society of the church and the names of the officers of the Sunday-school, with Scripture texts.

The amount raised by the band during the year was $28 50. They had also sent leaflets and papers to an Indian mission in the western part of New York State. The membership of the band was then sixty. The ages of the boys and girls who composed it were from three to twelve. The pastor's little daughter, Marion Dixon, three years old, was the youngest member.

After the president's resignation in November, 1883, the attendance was quite irregular, and it was disbanded for several months. It was reorganized by Mrs. Ebenezer Curtice, October, 1886, who was assisted by Miss Josie Sanders, and they had the charge of it until March, 1887, when these officers were elected: Miss G. Hicks, President; Miss E. L. Smith, first Vice-President; Miss Eva Mackrell, second Vice-President; Miss G. Stone, Secretary; Miss E. Hoar, Treasurer.

Meetings were held every week on Tuesday afternoons until June. The exercises at these meetings consisted of singing, repeating the Lord's Prayer in concert, and a missionary story on the country assigned for the month. The children worked also for a fair which was held on the afternoon and evening of June 7, 1887. The proceeds of this fair were $46, $36 of which was donated to the building of a new schoolhouse for Miss Allison in Santa Fé, New Mexico, and $10 to local work. The average attendance at this date was fifty and the enrolment 141.

In January, 1888, mite boxes were given to the band with the request that all the money which they earned which they wished to give for mission purposes be put in them. The sum of $8 50 was realized by this plan.

In March, 1888, an entertainment was given by the band called "Little Missionaries," which was a great success in every way. Charles R. Otis presided, Miss Lizzie Biggerstaff was the organist, and the pastor, Rev. E. C. Moore, Adelaide Nichols, Sarah Fleming, Emily Kipp, Minna Smith, Harold Thomas, Harold Danforth, Grace Chapman, Nettie Logan, Emma Carson, Howard Austin, John Fleming, and others took part. The proceeds of this entertainment were $150, which was donated to the following objects: $50 to the Board of Foreign Missions and $50 to the Board of Home Missions of the Presbyterian Church, and $50 to Miss Allison, in Santa Fé, New Mexico.

The officers at the time were: Miss Georgiana Hicks, President; Miss Adelia Nichols, Vice-President; Miss Emma Hoar, Secretary; Miss Ida Jewell, Treasurer. And their assistants were Miss Josie Sanders, Miss Davidson,

Miss Eva Mackrell, Miss Susie Biggerstaff, Mrs. Frank Hickey, and Miss Nettie Moir. The membership was 145.

The present work of the band is the preparing of a box of clothing for Esteer Hadad and her family, a Bible-reader in Syria, who was educated in Rev. Dr. Bird's school in Sukit Ghrub, ten miles south of Beirût, Syria.

The officers of the band January, 1890, were: Miss Georgiana Hicks, President, Miss A. A. Nichols, Vice-President; Miss Sadie Carson, Corresponding Secretary; Miss Ida Jewell, Recording Secretary; Miss Lulu Reed, Treasurer.

From the report of the pastor, Rev. John Dixon, to the Presbytery of Westchester, for the year ending April 1, 1880, these statistics of the Westminster Sunday-school are gleaned: Officers and teachers, 40; adult scholars, 80; youths and children, 354; total membership, 474; number uniting with the church, 19; missionary offerings, $85; other benevolence, $213; expenses of the school, $69.

On Sunday, July 24, 1881, the Sunday-school met for the last time in the old church building, at 2 P. M. After singing and brief remarks by several of the teachers, and prayer by the pastor, Rev. John Dixon, the members of the school marched to the chapel of the new church edifice over the way, singing as they went.

Addresses in the chapel were made by Rev. Dr. Kenyon, Rev. John Dixon, and the superintendent, Charles R. Otis. The secretary gave a report of the school, the membership of which was 390, at that date the largest school in the Westchester Presbytery, in which there were forty-three churches.

Officers of the school, September, 1882, were: Charles R. Otis, Superintendent; Walter Thomas, Assistant-Superintendent; J. Sproull, second Assistant-Superintendent; Hiram S. Wiggins, Secretary; J. W. Goodale, Treasurer; Norton P. Otis, Librarian.

In consequence of the burning of the church chapel, February 28, 1886, the Sunday-school met in the hall of the Woman's Christian Temperance Union on the following Sunday, March 7, and occupied that hall until June 20 of the same year. During the interim between the burning

and restoration of the chapel the teachers and scholars of the school continued wonderfully faithful in their attendance and in their contributions to benevolent objects, thus proving their love for the school.

The Constant Workers, a class of boys of this school, besides giving to the regular collections, contributed to the Cot of the Ministering Children in St. John's Riverside Hospital and to other benevolent objects, making a total of $175 50.

The following extract is from a letter received from Rev. Henry M. Scudder, D. D., who was formerly a missionary in India and one of the founders of the Arcot Mission, in acknowledgment for money received from this class for a mission school in California:

"SAN FRANCISCO, August 20, 1867.

"TO THE CONSTANT WORKERS:

"My dear young Friends:—I received the very kind letter from your dear teacher with the inclosure. I sent the whole amount to a lady named Miss Cary, who lives in Solano County in a place where there is no church and no minister and no gentleman capable of conducting a Sabbath-school. She is herself the superintendent and conducts the work with singular energy and great devotedness. That little school needs books very much, and I thought I could not dispose of your money in any better way. Very truly yours,

"H. M. SCUDDER."

The lady, Miss Elizabeth D. Cary, to whom Rev. Dr. Scudder refers, was permitted to see as the result of her labors and of her co-workers' a large and flourishing church which was the outgrowth of that little mission school.

The class took for their motto, "To do good and to communicate forget not, for with such sacrifices God is well pleased," and the following verse:

"A fruitful life for man and God
Eternity will well reward;
What's done for time ends by-and-by,
What's done for God can never die."

It met in the old church building. Only Wm. P. Con-

stable, of its original members, is now connected with the Sunday-school. This class committed to memory six thousand eight hundred and ninety-nine Scripture verses.

Twenty-two of the members of this class became communicants in the Westminster Church and other churches in Yonkers. Four have "entered into the rest that remaineth." One is preparing for the ministry; another became a Sunday-school superintendent. H. Beattie Brown, M. D., a member of this class, was appointed House Physician in St. John's Riverside Hospital, Yonkers, June, 1890. And George B. Terrell, another member, was the founder of the Chinese department in the First Methodist Sunday-school of Yonkers.

The class taught by Walter Thomas contributed towards the education of a pupil in Persia for ten years.

The class the Royal Workers, order of the King's Sons, taught by Miss A. A. Nichols, which began in November, 1887, with five young men, now numbers one hundred with an average attendance of seventy-five, and is the largest Bible-class of young men in the city. From this class a large number have been received into the communion of the church. An effort is now being made by some of the members of the class to enlarge their class-room at their own expense.

In 1887 it contributed towards the debt of the church $50. And in 1888 to 1889 the contributions amounted to $150.

H. Beattie Brown's class of young ladies supported a girl in the Girls' Orphanage in Canton, China, which is under the care of Rev. B. C. Henry, D. D., for three years, contributing $25 per year. Miss Nettie Brown's (now Mrs. B. F. Parliman) class also did the same. Both of these classes contributed besides to the benevolent fund of the Sunday-school.

The "Society for Christian Work," composed of young ladies taught by Miss Georgiana Hicks, the missionary visitor of the church, contributed $25 to the Tulsa school, Indian Territory, $10 for the Wilson Mission in New York, $10 for local charities, and $50 towards the church building

fund. The class also donated the proceeds of an entertainment towards the same object.

Mrs. E. Curtice was chosen superintendent of the primary department of this school in April, 1857, previous to which she taught a class of girls. Mrs. Curtice possessed gifts which peculiarly fitted her for her work and she was very successful in it. She was superintendent of the primary department for fourteen years. In 1869 this department numbered nearly two hundred scholars, and at one of the anniversaries it had two hundred and fifty in attendance. The exercises of this department were always a prominent feature of the order of exercises and gave great pleasure to all who listened to them. The songs sung by this department on several of these occasions were composed by Mrs. Curtice.

Mrs. Curtice, from a need of rest, resigned her place in January, 1871. Her department at this time numbered one-third of all the children in the school. The teachers of the Sunday-school at her resignation presented her with an elaborately engrossed copy of complimentary resolutions, the work of J. M. Alvord, Secretary of the school. In it were set the photographs of twenty-seven teachers. It was in every respect a work worthy of the teachers and deserving on the part of Mrs. Curtice's faithfulness.

For twenty years Mrs. Curtice had charge of the First Industrial School connected with the Westminster Church. All those years its success was steady and uninterrupted, and it left an impress for good on the minds of the girls who attended it. Its anniversaries were always occasions of public interest, and invariably received extended notice in the city papers.

Mrs. Curtice did not labor alone for Sunday-school work. She had a deep and warm interest in foreign and home missions, as well as in temperance work, to all of which she gave her prayers and help. In all these departments of Christian work she was an intelligent, efficient, tireless, and cheerful toiler. Mrs. Curtice was also one of the secretaries of the Presbyterian Missionary Society of the Westchester Presbytery. A few days prior to her sud-

den death she addressed the children's mission band of Westminster Church. And thus the higher life came to her in the full tide of activity on December 16, 1886. Her funeral services were conducted by her pastor, Rev. Edward C. Moore, at the Westminster Church on Saturday, December 18.

In February, 1871, Miss Sarah J. Brown was appointed Superintendent of the primary department, and Miss Josie Sanders Assistant Superintendent. The department at this time met in the hall of the Sons of Temperance on North Broadway, there being no room for them in the chapel. Miss Josie Sanders succeeded Miss Brown as superintendent. The class at this time numbered 140.

In 1885 the department was under the direction of O. Benedict and his daughter, and numbered 127 scholars. Miss J. Jackson succeeded Mr. Benedict.

This department is efficiently taught by its present superintendent, Mrs. Amelia Walker, has an enrolment of eighty and an average attendance of sixty. The International Lessons are taught, with Scripture verses. The collections of this department are given towards the general fund of the school. Each pupil is furnished with a small numbered envelope, which is placed on the teacher's desk as the pupils pass to their seats on entering the room. The "Little Folks' Paper" is distributed.

The pastor's report—Rev. Charles P. Fagnani—to the Westchester Presbytery for the year ending April 1, 1885, shows this record of the school: Number of officers, 7; number of teachers, 43; number of scholars, 506; total membership, 556; average attendance, 287; number united with the church, 6; number of volumes in library, 740; amounts given to the Boards, $251; amounts to other benevolences, $47.

In September, 1885, the following officers were unanimously elected: Ralph E. Prime, Superintendent; Charles R. Otis, Assistant Superintendent; Miss Amelia Cutbill, Treasurer; Miss Josie Sander, Secretary; M. W. Newman, Librarian; Messrs. W. P. Hickey and George Fitzsimmons, Assistant Librarians.

Mr. Prime continued to serve as superintendent until

October, 1886, when he resigned, C. R. Otis succeeding him. Mr. Prime, in assuming the charge of the school, abolished all lesson helps, either by the teachers or scholars, during the session of the Sunday-school, requiring every teacher and pupil to have their own Bible. This method induced increased attention, preparation and study of the lesson, both by teachers and scholars. He also inaugurated written examinations and reviews of the lessons, asking questions from the desk, each pupil being obliged to write answers in the class without assistance. By this system of examination and reviews the progress and proficiency of the scholars in Bible study was ascertained.

Mr. Prime was assisted in his work by the pastor, Rev. Charles P. Fagnani, who was declared by the session of the church (ex-officio), superintendent of the Sunday-school. Mr. Fagnani took immediate charge of the instruction of the teachers in the use of the blackboard in analyzing and teaching Scripture lessons. He introduced the use of paper and pencil in all the classes, thereby occupying both mind and fingers so as to prevent opportunities for amusement. There was never such attention of the scholars at any time as was obtained by these methods.

In August, 1885, the hour of session was changed from 2 P. M. to 9:30 A. M. This change was made after consultation with the teachers and members of the session and after careful deliberation was unanimously adopted. The object of this change was to secure the attendance of non-church-going children to a church service.

The attendance of the children at the morning church service was increased for a time by this change, but the school decreased considerably in numbers—as shown by the report in April, 1887.

For the Christmas of 1885 the children of the Sunday school unanimously agreed to forego their usual presents, and bring gifts to be sent to others less fortunate than themselves. The result of this determination was that two large boxes, filled with toys, confectionery, fruit, groceries, and clothing, and two barrels of books, including picture papers and Christmas cards, were sent to Rev. Mr. Waugh, in Charlotte, N. C., who had charge of a colored church at

that place. These gifts were highly appreciated by the recipients. One little girl—Nellie Thomas—was so enthusiastic in the matter of bringing gifts that she gave her only doll, a handsome one and a recent gift to her and which she prized highly.

The pastor's report—Rev. Edward C. Moore—of the Sunday-school to the Presbytery of Westchester for the year ending April, 1888, shows: Number of officers, 7; number of teachers, 30; number of scholars, 332; total, 369; average attendance of scholars, 213; average attendance of scholars at church, 87.

The Sunday-school contributed for benevolent purposes from January, 1887, to November, 1888, $404 64.

From October, 1886, to December, 1888, sixty-one of the members of the Sunday-school were admitted to the communion of the church on profession of faith.

In September, 1887, the superintendent and the children of the Sunday-school assumed the expense of the education of Dora Chatterjee, in the Woodstock Seminary, India. Her course of study will comprise six years.

The Sunday-school has also a circle of "King's Sons" and several circles of "King's Daughters." The King's Sons, "Royal Workers;" the King's Daughters, the "Right-hand Circle;" the "Obedient Circle," motto: "For me to live is Christ;" the "Good Shepherd Circle," the "Reaping Circle;" and the "Whatsoever Circle."

This school, in company with the Reformed Church, First Methodist, and Central Methodist Sunday-schools, went on their annual excursion in August, 1888. The steamboat "Cygnus" took them to Hazzleton Grove, Long Island, about four hours' sail from Yonkers. There were about nineteen hundred persons on this excursion.

The Christmas festival of 1888 was of an unusually entertaining character. Departing from the usual custom of singing of carols and addresses, the children interested their friends with a pleasing cantata entitled "Santa Claus' Home; or, the Christmas Excursion," the words of which were by Miss Fanny Crosby, and the music and dialogue by W. Howard Doane. The exercises were held in the

church, which was crowded with an appreciative audience. The school marched into the church from the chapel keeping step to a lively march which was played on the organ by Miss L. Biggerstaff.

The exercises began by singing the doxology, which was followed by Scripture reading of Psalm 145, "I will extol thee, my God, O King," by Superintendent Charles R. Otis, and prayer by Elder McKim, after which the excellent programme prepared for the occasion was gone through with in good style.

At the close of the entertainment there was the presentation of a number of gifts by classes to their teachers. Miss A. A. Nichols was presented with Rev. Dr. F. C. Cook's Commentary, in ten volumes, handsomely bound, from her class of young men, Walter Thomas received a fine etching, Miss G. Hicks a gold pencil, Frank Hickey a handsome inkstand. A gift worthy of note was the presentation of twelve dollars towards the debt on the church by Col. Womersley's class. It is also pleasant to record in connection with this gift that there are others "who are working in the shade," who, by repeated acts of self-denial and self-sacrifice, known only to a few, are contributing towards this same object, thereby proving their devotion and love for this church.

At the close of the exercises the school, to the number of 420, adjourned to the chapel and each scholar received a paper bag containing fruits, nuts, and confectionery, the boys of the infant class getting in addition humming tops, and the little girls dolls. And thus ended one of the most enjoyable Christmas entertainments the school ever held.

The amount raised by the school for benevolence from January, 1889, to November, 1889, was $188 84.

The Young People's Society of Christian Endeavor of the Westminster Church and Sunday-school, composed of young ladies who meet Sunday evenings at 7 o'clock, was organized on September 22, 1889. The object is to promote an earnest Christian life among its members, to improve their mutual acquaintance, and to make them more useful. The officers are Miss G. Hicks, President; Miss Ida Bell,

Vice-President; Miss Emma Hoar, Secretary; and Miss Sarah Machin, Treasurer.

The Westminster Presbyterian Church was crowded with scholars and friends, Wednesday evening, December 25, 1889, when the festival of the Sabbath-school took place.

Superintendent Charles R. Otis presided. The programme was very interesting, all who took conspicuous parts being the smaller children of the school. The little tots made especial hits. After Scripture reading and prayer by Rev. Mr. Graves, the Superintendent made his report and read the report of the School Secretary, Miss Sanders.

Recitations were given by the following children: Charley Otis, Rose Effie Kirkwood, Ada Stone, Edna Abrams, Allie Stone, Arthur Ovenden, Burgess Hodges, Tina McKimm, Birdie Moore, Jessie Ewing, George Lancaster, Maggie Wilson, Harvey Slade, and Gertrude Fleming.

The proceedings were varied with the singing of carols by the school. Miss Biggerstaff at the organ, Miss Sanders at the piano, and William H. Briggs with his cornet accompanied, Walter Thomas being leader. A song by the infant class, marked by eccentric outbursts of childish vim, produced happy smiles on appreciative countenances.

"How the Story was Told" was the most elaborate feature of the entertainment. The heathen nations were represented by young people, in appropriate costumes, who spoke and sang. The Hottentots deserve special mention for accuracy of detail. This feature, though it had a humorous character, was nevertheless quite impressive.

The event of the evening, of course, was the presentation of gifts. Every child received from the school a bag of good things to eat; and there was much exchanging of remembrances between teachers and classes.

Great attention has been given by the superintendents of this school to securing the best singing books of the day.

The patriotism of the school was abundantly shown in the late war of the Rebellion, no less than eleven of its members taking part therein, namely, John W. Ackerman,

James Harvey, Richard Cook, James Montgomery, Thomas Hampson, Garret Majorie, Solon Lapham, Charles Wilde, Charles Austin, George Barker, and Alex. O. Kirkwood, all of whom, with the exception of the latter, who was a member of the Forty-seventh Massachusetts Volunteers, were members of New York regiments, some of whom became officers therein.

Miss Matilda Fuller officiated as pianist in the Sunday-school for ten years. Miss Lizzie Biggerstaff, the present excellent organist of the church, received her first as well as more advanced instructions from Miss Fuller.

Charles R. Otis has served the school as its superintendent from May, 1877, with the exceptions of a few years, until the present writing. The Sunday-school under his leadership has met with marked success, and for his long term of service in connection with this school as teacher and superintendent his name is on the honorary list of Sunday-school workers in Yonkers.

Three pupils of this school were prepared for the ministry, namely, Alexander Scotland and George Gallagher, both of whom graduated from Princeton Theological Seminary, and Frederick Benedict, who graduated from Park College, Parkville, Mo. John C. Goddard, now the talented and popular young pastor of the Congregational Church in Salisbury, Conn., one of the oldest churches in that State, was also a member of this Sunday-school.

The superintendents in the order of their service have been as follows: Ebenezer Curtice, who was the first superintendent, elected September, 1855, and served until April, 1856; William Montgomery; Archibald Baxter; Ebenezer Curtice, from October, 1859, until October, 1860; Henry A. Underwood; James Smith; G. P. Reevs, M. D.; Henry A. Underwood, resigned 1868; Rev. Lewis W. Mudge, December, 1868, until May, 1877; Charles R. Otis, elected May 6, 1877, until September, 1884; Walter Thomas, elected September 9, 1884, to January, 1885; Ralph E. Prime, elected January, 1885, resigned October, 1886; Charles R. Otis, the present superintendent, reëlected October, 1886.

The second Sunday in May is observed as Children's Day. The morning service in the church is especially

devoted to them, the pastor usually addressing the Sunday-school, which attends in a body. The collection taken at that time is devoted to the support of the Sunday-school.

The lesson helps used by the school are the Peloubet's Graded Series of Question Books and the "Sunday-school Times." The Sunday-school hymn book is "Gospel Songs, No. 5," by Messrs. Sankey, McGranahan, and George Stebbins.

The teachers' meeting is held immediately after the weekly prayer-meeting of the church on Wednesday evenings. The session of the Sunday-school is immediately after the morning service of the church, from 12 M. to 1 P. M.

Report of school for the year ending April, 1891: Officers, 7; teachers, 35; scholars, 540; amount contributed for benevolence, $300; number united with the church, 31.

Miss Josie Sanders has served as secretary of the Sunday-school for seven years.

The Sunday-school records for 1889, 1890, 1891 include the names of the following teachers: Mrs. John H. Brown, Mrs. McWilliams, Mrs. Col. Womersley, Miss Lucy Roberts, Miss Bogart, Miss Emma Smith, Miss Nellie Bartlett, Miss Amelia Cutbill, Miss Lizzie Smith, Miss Helen Couzens, Miss Lizzie Biggerstaff, Miss Agnes McMahon, Miss Lillie Bartlett, Miss Mary Hicks, Miss Ada Parsons, Miss Georgiana Hicks, Miss Jennie Wiggins, Miss Amie Stone (now Mrs. E. R. Holden), Miss A. A. Nichols, Miss Minnie Hickey, Miss Louise Smith, Messrs. William McKim, A. O. Kirkwood, Col. Womersley, McWilliams, H. Beattie Brown, Walter Thomas, Frank Hickey, and Mrs. Wm. P. Constable.

The present officers of Westminster Sabbath-school are: Superintendent, Charles R. Otis; Assistant Superintendent, Frank B. Hickey; Secretary, Miss Josie Sanders; Treasurer, Miss Amelia Cutbill; Librarians, William P. Hickey, J. B. Austin, Geo. A. Englehart.

The teachers are: primary class, Mrs. Amelia Walker; Assistant, Miss Alice Christie. The teachers in the main school are: Miss Allen, Mr. J. Loring Arnold, Miss Nellie Bartlett, Miss Libbie Biggerstaff, Mrs. J. H. Brown,

Miss Susan M. Bogert, Mrs. Robert L. Calkins, Miss M. E. Couzens, Miss Lilla Clark, Mrs. Mary E. Clark, Miss Amelia Cutbill, Mr. Wm. P. Constable, Mrs. Wm. Eddy, Miss Minnie Hickey, Miss Georgie Hicks, Miss Mary Hicks, Miss Emma Hoar, Mr. Allan S. Kirkwood, Mr. Robert O. Kirkwood, Miss Sarah McMahon, Miss Lizzie McMahon, Mr. Wm. McKim, Mr. J. R. McWilliam, Mrs. J. R. McWilliam, Miss Adelia A. Nichols, Miss Ada Parsons, Miss Lucy H. Roberts, Miss Emma Smith, Miss Libbie Smith, Miss Grace Stone, Miss Maude Synyer, Mr. Walter Thomas, and Mrs. Col. Womersley.

CHAPTER XI.

THE FIRST UNITARIAN CONGREGATIONAL CHURCH AND SUNDAY-SCHOOL.

THE First Unitarian Congregational Church of Yonkers owes its establishment to the efforts of Messrs. Gilman Dudley, Cyrus Cleveland, George Macadam,* James M. Drake, and Gorham Parks.

June 30, 1856, printed invitations were sent to all those interested in the cause of liberal Christianity to meet for religious services, which were to be held in the Getty Lyceum, in the Getty House, on Sunday, July 6, 1856.

About two hundred persons, residents of Yonkers, Riverdale, Spuyten Duyvil, Fort Washington, Hastings, and Irvington, responded to the invitation, and met at the time appointed to listen to the first Unitarian sermon preached in Yonkers. It was delivered by Rev. Samuel S. Osgood, D. D., then pastor of the Church of the Messiah in New York.

Occasional services were continued, with the assistance of various clergymen, until 1857, when Rev. A. A. Livermore, D. D., author of the Commentaries, and editor of the New York "Christian Inquirer," came to reside in Yonkers. As no hall could be procured, preaching services were held for several weeks at the residences of Cyrus Cleveland, Duncan Smith, Mr. Homans, and others, Rev. Dr. Livermore officiating. Rev. Mr. Cook, a Presbyterian clergyman, who was conducting a boys' school at the corner of South Broad-

* George Macadam was untiring in his devotion and faithfulness to advance its interests in the early days of its history. He also was an active and efficient worker in all efforts for the improvement and intellectual culture of young men of the community, and earnestly sought by every means in his power to promote their happiness without regard to caste or condition. He was prominent in the organization of the Yonkers Circulating Library Association which was incorporated in 1859, of which he was President. He was a member of the first lecture committee of the Yonkers Debating Society, oganized in May, 1854. He was suddenly called from his labors March 29, 1857. His memory lingers in the hearts of those who knew and loved him for his many virtues and respected him for his philanthropy.

way and Hudson Street, kindly offered the use of his school-room to the congregation, and preached himself several times very acceptably.

The society was organized September 7, 1858, and the first board of trustees was elected on that day. The names of the gentlemen who composed the board are as follows: James M. Drake, Cyrus Cleveland, Everett Clapp, Gilman Dudley, and Joseph Mattison, and they signed the certificate of incorporation under the laws of the State of New York. Of these gentlemen all are still alive except Mr. Dudley and Cyrus Cleveland.

About this time the society secured Flagg's Hall, on Palisade Avenue, corner of Mechanic Street (now New Main Street), and worshipped there three years, until the present church edifice on North Broadway, between Irving Place and Lamartine Avenue, was erected in 1861. Baldwin & Bradley did the mason work, Ackert & Quick were the carpenters, John McLain did the painting, and J. Wray Mould was the architect and superintended the work. The edifice was so well built that it has required no repairs since its construction, except outside painting. The stained glass windows came from the Morgan establishment.

The dedication of the new house of worship took place on Wednesday morning, October 30, 1861, at eleven o'clock. The programme of exercises on that occasion was as follows:

Voluntary on the organ. Chant. Invocation by Rev. Samuel Osgood, D. D. Duet—"Come, thou Fount of every blessing." Prayer of dedication by Rev. Frederick A. Farley, D. D. Hymn, read by Rev. Eben Francis. Sermon by Rev. Henry W. Bellows, D. D. Anthem—Jubilate. Address by Rev. A. A. Livermore, D. D. Concluding prayer by Rev. O. B. Frothingham. Hymn, read by Rev. N. A. Staples, formerly chaplain of the Sixth Wisconsin Regiment and pastor of the Second Unitarian Church of Brooklyn. Benediction by Rev. Mr. Shepard, of Mount Vernon.

The following brief notice of this interesting occasion appeared in the "Yonkers Examiner:"

"This beautiful little church, so pleasing to the eye both in its outward and inner appearance, was solemnly

dedicated to God's service on Wednesday morning last, October 30. The exercises began at eleven o'clock, but long before that hour the church was crowded to its utmost extent. The singing from the quartet choir was excellent, especially the duet 'Come, thou Fount of every blessing,' and the anthem Jubilate. The sermon was preached by Rev. Henry W. Bellows, D. D., from the text 'I am the door: by me if any man enter, he shall go in and out and find pasture.' John 10:9. It was listened to with profound attention and was most impressive and solemn, yet in its influence it was elevating and joyous."

The address of the pastor, Rev. A. A. Livermore, was listened to with no less interest. He spoke of the church as the great preventive of natural crime and disorders, as the foundation stone of all private and public excellences, and said that although Hope Church had gone up amid the clangor of arms, still it was a part of the great work to save our country by advancing the cause of God. Speaking of the building, he said the edifice was planted in the springtime, the summer had witnessed its growth, and now in the autumn the golden sheaves, the finished reality, stood before them. He spoke of the spirit which had animated the members of the church in erecting so beautiful an edifice. They had given time, labor, money, not grudgingly, but with that free spirit which has faith, hope, and charity for its basis and the advancing of God's kingdom for its object. His allusion to those "who had lingered with them but a short time, and then passed on, but who although absent in body were still with them in spirit," was touchingly beautiful. He referred to the beautiful decorations of the walls and explained the meaning of the symbols thereon. They were language to the eyes by which the spirit would receive a dim vision of its future immortality. He closed the address by referring to the objects for which the church was dedicated and urged that all would keep such ever in view as the surest way to become blessed of God both as a people and a church.

The following notice descriptive of the church edifice appeared in the "New York Evening Post:"

"The church itself is truly a gem in its way. Built in

the form of a Latin cross, its outline is ingeniously varied by the introduction of porches and side entrances so as to give it an appearance of breadth, as well as superior elegance. A delicate spire appropriately springs from the central portion of the roof.

"Within, the decorations seemed in some degree a reflex of nature's coloring without, the crimson, orange, and gold being tastefully introduced in the ornamentation of apsis, pulpit, organ loft, and windows. Over the arch spanning the pulpit is inscribed in golden letters the words: 'Glory to God in the highest, and on earth peace, good-will towards men.' And over the arched windows on either side of the pulpit are the following inscriptions: on the right, 'The truth shall make you free;' on the left, 'I know that my Redeemer liveth.' In the recess over the stained glass windows in the rear of the pulpit are the words 'Faith, Hope, Charity,' and on the ceiling above them are symbols expressive of the faith of the church.

"We attempt no technical description, but simply record an agreeable impression. To J. W. Mould, the architect, is to be given the credit of the happy designs of this beautiful and cheerful Christian church, a fitting religious home for those who have a bright and courageous faith."

Rev. Frederick C. Farley, D. D., a retired clergyman of Brooklyn, has always manifested a very deep interest in the growth of the church ever since its organization. Rev. Thomas Starr King also gave a lecture, the proceeds of which he very generously donated towards the building fund of the church.

The twenty-fifth anniversary of the church was held on Sunday evening, July 6, 1881, at the residence of Thomas F. Gane, on North Broadway.

Rev. Stephen H. Camp, of Union Church, Brooklyn, presided.

Letters of congratulation were read from Rev. A. A. Livermore, D. D., the first pastor and founder of the church, Rev. Joseph May, Rev. G. L. Stowell, former pastors of the church, and from Rev. Frederick C. Farley, D. D., of Brooklyn, eighty-eight years of age, who was present at the dedication of Hope Church. An address was made by Rev.

Theodore C. Williams, of All Souls' Church, New York, and Rev. Mr. Camp.

Mr. Fretwell, of Brooklyn, made a few remarks. Hymn 463, "One holy church of God appears," was sung. Mr. Camp pronounced the benediction, and the exercises of the twenty-fifth anniversary of Hope Unitarian Church were brought to a close.

The first pastor of this church was Rev. A. A. Livermore, D. D., who served for six years and resigned in 1863, when he accepted a call to the Presidency of the Meadville Theological School in Pennsylvania, which position he now holds.

He was succeeded by Rev. Israel F. Williams, a promising young clergyman from Taunton, Mass. The war of the Rebellion was raging at that time, and before assuming the pastorate Mr. Williams entered the service of the United States Sanitary Commission to fulfil an engagement that he had made. There he was taken sick, and died on the day on which he was to have been installed as pastor, in 1864.

From that time the services were conducted by different preachers until September 14, 1865, when Rev. Joseph May was ordained and installed as pastor. Rev. Mr. May resigned after two years' service, and accepted a call from Newburyport, Mass., and from thence to the First Unitarian Church of Philadelphia, over which he is settled at the present time.

He was followed by Rev. Rushton D. Burr, who ministered to the society for nine years. Mr. Burr is now preaching in London, England.

After Mr. Burr left lay services were carried on for two years, during which time the best printed sermons of the denomination were read by Duncan Smith and Fisher A. Baker.

The next settled pastor was Rev. George L. Stowell, who remained four years, and left on account of failing health.

Rev. John Haddaeus was his successor in 1884, and remained with the society until 1886.

The present pastor, Rev. James Thompson Bixby, Ph. D., was installed on Sunday evening, March 7, 1887, and is

serving the church with great acceptance. He is the second son of Clark S. and Elizabeth C. Bixby, was born in Barre, Mass., July 30, 1843, and is of native American stock on both his father's and mother's side, one of his ancestors being the Mistress Rebecca Nourse who was executed at Salem, Mass., during the witchcraft delusion, she steadfastly refusing to confess to charges made against her.

Mr. Bixby was prepared for college at the Cambridge High School in 1860, and graduated in 1864. For three years he was engaged in private teaching in New York city. In 1870 he graduated at the Harvard Divinity School. After nine years of service as pastor of the First Parish, Watertown, Mass., and secondly of the First Parish, Belfast, Maine, he became professor of religious philosophy in the Meadville Theological School in Pennsylvania, filling at the same time the post of minister to the Independent Congregational Church at Meadville.

In 1876 and in 1883 he delivered courses of lectures before the Lowell Institute in Boston, Mass. In 1876 he published, through D. Appleton & Co., a work on the relations of science and religion entitled "Similarities of Physical and Religious Knowledge." In 1883 a European trip for the purpose of travel and study at the German universities was undertaken, and in 1885 he received the degree of doctor of philosophy from the University of Leipzig.

On his return to the United States he filled for some time the pulpit of the Unitarian Church in Ann Arbor. In January, 1887, he accepted the invitation of the Unitarian Congregational Church of Yonkers to become its pastor.

The following is the order of exercises of the service of welcome to Rev. James T. Bixby, on Monday evening, March 7, 1887: Voluntary. Invocation. Reading of the Scriptures, Rev. A. D. Smith. Hymn. Sermon, Rev. Theodore C. Williams. Installing prayer, Rev. Robert Collyer. Hymn. Right hand of fellowship, Rev. Russell N. Bellows. Charge to the pastor, Rev. Robert Collyer. Address to the congregation, Rev. Stephen H. Camp. Hymn. Benediction by the pastor.

This society, after the close of the war, supported a

teacher for the Freedmen of the South for three years at an expense of $600 per year. It also contributed generously to the Sanitary Commission during the Civil War.

The church property is beautifully located, is valuable, and free from debt. The present board of trustees is composed of Cyrus Cleveland,* President, Duncan Smith, Halcyon Skinner, Fisher A. Baker, and Miss Emma Herzog, who is also Secretary.

Divine worship on Sunday is held in this church at 10:45 A. M. The sacrament of the Lord's Supper is celebrated on the first Sunday in January, April, July, and October. The pulpit Bible, which is a handsome Oxford one, was presented to the church October, 1861, by Rev. Mr. Wordly's church, of Providence, R. I.

The baptismal font of the Unitarian church was presented by Mr. Gilman Dudley, of Hastings.

The communion service was presented by Mr. James M. Drake, of New York.

The organist of the church is Miss Joanna W. Williams.

Abner C. Gault, the present sexton of the church, has occupied that place for eighteen years.

THE SUNDAY-SCHOOL.

The Sunday-school of the First Unitarian Congregational Church was begun in September, 1856, and was held at irregular intervals from that date until the erection of the present church edifice in 1861, at which time a more complete organization of the school was effected by Rev. A. A. Livermore, D. D., the first pastor of the church. The school has been regularly maintained since that date.

Previous to that time the school was held in the Getty Lyceum, a hall in the Getty House, which it occupied for several months. From that place it was removed to Flagg's Hall, corner of Palisade Avenue and New Main Street—then Factory and Mechanic Streets—which place it continued to occupy until the completion of the present house of worship.

The pastors of the church have always manifested a deep interest in its welfare, and some of them have served

* Deceased.

as its superintendent. Mrs. A. A. Livermore was the first superintendent. Among the early teachers are recalled the following: George Macadam, Miss Sophia A. Macadam, the Misses Cleveland, Miss Elizabeth W. Putnam, Miss A. W. Warren, David R. Jaques, and those of a still later date are Mrs. Duncan Smith, Miss Swazy, Miss M. C. Osborne, Mrs. Thos. F. Gane, Rev. G. L. Stowell, Henry Jones, Miss Emma Herzog, and Miss J. W. Williams.

The school, though never large, has had on its enrolment list forty pupils. Its regular session is held at 12:05 o'clock, noon, immediately after the morning service.

The following is from a printed report of this Sunday-school in the centennial year, February, 1876:

"The Sunday-school connected with the Unitarian Church on North Broadway has made good progress since its organization and had an able and efficient corps of teachers. The superintendent kindly furnished us with the following exhibit of the school during the past year: Officers, 1; teachers, 7; scholars on register, 54: average attendance, 24; largest attendance, 32; deaths, 1; volumes in library, 335. Mr. Pelham W. Warren acts in the capacity of superintendent, treasurer, and librarian. The teachers are, Mrs. Duncan Smith, Miss T. Cleveland, Miss Sophia Macadam, Miss L. Montgomery, Miss Ann Osborne, and Miss M. Swazy.

"The teachers of this school are interested in all efforts for the advancement of Sunday-school work. Mrs. Warren, a former teacher of the school, has been appointed to prepare an essay on methods of Sunday-school work, which is to be read—and is one of the subjects for discussion—at the fall convention of the Women's League, which association has been recently formed by the Unitarian Church, and which has for its object the spread of 'liberal Christianity' and the furtherance of practical methods of benevolence in connection with church work."

The pastorate of Rev. Rushton D. Burr, in connection with this Sunday-school, is held in pleasant remembrance from his interest in the choral services, of which he had the immediate supervision.

The following extract from a letter received from a

former pastor and superintendent, Rev. Joseph May, gives reminiscences of the Sunday-school while under his charge:

"YORK HARBOR, MAINE, JULY 11, 1888.

"MISS A. E. KIRKWOOD:

"Your favor called up some of my happiest memories, but I regret that my recollections in respect to the particulars about which you inquire are, I find, too vague to be of use to you. My congregation, though strong in spirit and life, was small in numbers, and contained, even for its size, proportionally few children. Our school was maintained with earnest devotion and the children were happy. I remember especially one grand Christmas eve festival when we built an evergreen bower from which a fairy emerged, recited a Christmas poem, and presently unveiled another who assisted her in distributing the previously hidden gifts. But I can give you few details—hardly any except that Mr. David R. Jaques, now of New York, and Miss Elizabeth Putnam, now deceased, were the most responsible active workers in the school while I was there. I have no doubt that the school was organized by Rev. Dr. Livermore. I think Mr. George Macadam assisted him. Regretting to serve you so poorly, and hoping you may from others get more of what you desire, believe me,

"Very truly yours,

"JOSEPH MAY."

Rev. A. A. Livermore, D. D., the founder of this Sunday-school, writes as follows:

"WILTON, NEW HAMPSHIRE, August 24, 1888.

"* * * After the erection of Hope Church on North Broadway the Sunday-school was regularly established. The number of teachers and scholars was always small, but they were interested and devoted, and made up in fidelity and zeal what was lacking in size.

"Besides the children of the church, a few from outside families attended, making it, in part, a mission-school. I remember members from the families of Macadam, Drake, Cleveland, Cromwell, Homans, Osborne, Mattison, Gourlie, and others were enlisted either as teachers or pupils. One of the younger classes used the Calvary Catechism, and

others Fox's Questions on the Four Gospels. The Unitarian Service Book was used to conduct the devotional exercises. A weekly children's paper, 'The Dayspring,' was distributed. An address was usually delivered.

"The number of pupils at one time was forty. They have long since been scattered by removal and death. Some have grown up to be influential members of society, some found an early grave, and some are still members of Hope Church, and help to maintain the cause of liberal Christain faith. They have all, I trust, become followers of the Lord Jesus Christ, and tasted the exceeding sweetness of his loving spirit, and been made happier for the lessons of the Hope Church Sunday-school and better fitted for their immortal career as the children of God.

"We also, as children of Hope Church, had another, not Sunday-school, but evening week-day school, in which we were all much interested. It was open to all children of both sexes who could not attend the common school because of their employment. It was held on Tuesday and Thursday of each week in a hall over a saloon on the street opposite the Getty House, near Broadway. The number of pupils who attended was between eighty and ninety. The teachers were all volunteers and their services were gratuitous. They came from all the churches in town—Episcopal, Baptist, Methodist, and Unitarian—without regard to denomination. The hours were from seven until nine o'clock. The exercises began with a brief address of from five to ten minutes from persons invited for the occasion. Ministers, lawyers, and merchants were among the number who interested the children. One evening the Unitarian minister addressed them; another evening the Catholic priest, for many Catholic children attended. Rev. Dr. Seward, the Presbyterian clergyman, also delivered an address. The laymen who were also present and gave interesting talks were Messrs. Robert P. Getty, Drake, Cleveland, Clapp, and others.

"The school was thoroughly enjoyed by us, and many pupils expressed their gratitude for it. It was unsectarian, broadly humanitarian, yet endeavored to be thoroughly Christian. The common branches were taught. The open-

ing address was designed to open the practical theme of their life-work to the boys and girls.

"The school was conducted for about eighteen months. Then the town of Yonkers took it under their patronage. If Hope Church* had done nothing else than to start the evening school for the poor and toiling children of Yonkers, she has done something to be remembered with gratitude by her citizens. May she ever be fruitful in works of philanthropy and Christian faith. No interest on earth is greater than the moral and intellectual and Christian nurture of the young. If you, by your sketches, can fan into life a livelier flame, the love and zeal of the disciples of Christ, in this great cause, you will have done something to receive the blessing of Him who said, 'Feed my lambs.'

"Very respectfully,

"A. A. LIVERMORE."

The seventeenth anniversary of this Sunday-school was held in the church on Sunday evening, June 29, 1873, at which the audience-room was well filled with the scholars and their friends. It was elegantly decorated with flowers. Addresses were made by Mr. Cromwell, of Brooklyn, and John E. Williams, of Irvington, and a beautiful banner, the gift of Joseph Lamb, of New York, was presented by Prof. D. R. Jaques, of New York, to the class—Miss Cleveland's—which had made the best average attendance during the year.

A new cabinet Mason and Hamlin organ, costing $250, has just been placed in the church. It is a fine one, the tones very sweet and powerful. The Misses Swazy led the congregational singing.

The annual picnic of the school was held June 14, 1873, at Dudley's grove, when the children had a very pleasurable time.

The Sunday-school has contributed towards the endowment fund of the "Cot of the Ministering Children" in St. John's Hospital, and towards the Society for the Prevention of Cruelty to Children. The school also assisted

* This name was given to the church by Rev. Dr. Livermore. In the certificate of incorporation the church is named the First Unitarian Congregational Society of Yonkers, N. Y.

the ladies of the church in their noble work in connection with the Flower and Fruit Mission, which was begun in New York in May, 1869, in a hall No. 239 Fourth Avenue, which was generously given and fitted up, free of expense to the society, for their headquarters, by the trustees and congregation of All Souls' Church. The earnestness and fidelity of those connected with this church and Sunday-school and of others who have been associated with them in this beautiful charity for many years—some of whom have passed away—are well remembered. Though they have gone from our sight they still live in the affectionate recollections of many.

From the seventh annual report of the Flower and Fruit Mission is the following in regard to the work of the Yonkers friends of the mission:

"To our earliest friend, Mrs. Cleveland, and through her to the ladies of Yonkers, we feel especially grateful. During the past six summers they have sent us regularly every week two large boxes of flowers, packed so beautifully that they reached the rooms looking as fresh as if just picked. Rain or shine, they always came, and whatever else failed, the Yonkers flowers were always there."

For more than twenty years has Mrs. Cleveland, of the Unitarian church referred to above, superintended the work of sending flowers twice a week to this mission.

The Flower Mission recently took out eleven thousand four hundred and twenty-five bunches of flowers, the largest number ever distributed in a single day. From forty to fifty ladies distributed them in the worst tenement houses from Water Street to the park, attending to the sick at first among them.

The closing session of the Sunday-school for the summer season of 1888 was held on Children's Day, Sunday morning, June 24. The floral decorations on this occasion were in abundance, a beautiful arch of field daisies spanning the pulpit, five feet in height, the base of which rested on the pulpit desk. The communion table with its crimson velvet cover strewn with roses, and the delicate white blossoms of the dutzie, in the centre of which stood a cross of daisies and grasses, the windows festooned with roses, ferns,

and trailing vines, and the baptismal font entwined with honeysuckle and white roses, presented a scene of rare beauty and attractiveness.

The order of exercises observed on this occasion was from a service prepared for "Children's Sunday" by Rev. Henry G. Spaulding, and was entitled "Festival of Flowers."

These exercises began by singing of "Summer Days," and a prayer in which the school and congregation united in concert. Then "Heavenly Shepherd, who art feeding all Thy flock with kindest care," was sung, after which the impressive ordinance of baptism was administered to Irene Best, a member of the Sunday-school. After this came a responsive reading from Psalm 104. The pastor, Rev. James T. Bixby, read and there was a responsive singing of "O all ye works of the Lord." Next was a responsive reading from the Song of Solomon, followed by the Apostles' Creed. Singing, "In holy contemplation." Responsive reading from Genesis. Singing, "Hark the lilies whisper."

Sermon by the pastor from these words: "Blessed be the Lord God of our fathers which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem." Ezra 7 : 27.

After alluding to the building and beauty of the temple at Jerusalem, and of art as displayed in the adornment of the temples of worship of the present day, Mr. Bixby in closing said: "Seek to make your hearts fit temples for the indwelling of the Holy Spirit. Strive to exhibit in your daily lives all the spiritual graces. These flowers which surround us in such abundance are symbols of God's divine love and exhibit his boundless care for his creatures, his overflowing love in providing so beautiful an earthly home for them to dwell in. Strive to build up the temple of your character with moral beauty, serenity, gentleness, faith, and courage, which make the beauty of the soul. Learn a lesson from the flowers. Consider the lilies, and seek to make your lives as pure as they. Keep your faces upward and towards the light, Do good. Seek not human applause. Well do I recall one who possessed great gentleness of character, who lived a consecrated life, and who brought peace and good cheer and brightness into the lives of others.

She was engaged one day, in her quiet and unobtrusive way, in the distribution of bouquets of flowers—thousands of which she had given annually to the patients in the hospitals of Cambridge—when one said to her, 'What is your creed?' 'To make everybody as happy as I can,' was her reply."

At the close of the sermon by the request of Mr. Bixby the congregation engaged for a few moments in silent prayer, which was followed by a brief prayer by the pastor, and the service closed by singing "Lord, dismiss us with thy blessing," and the benediction, after which bouquets of flowers were distributed by the pastor to the children of the Sunday-school, and each member of the congregation also received a beautiful bouquet of roses, as a memento of the pleasant and interesting occasion.

The children of the Unitarian Sunday-school met at the home of Miss Herzog, 238 North Broadway, at half-past three on Saturday, Christmas, December 22, 1888, and passed the afternoon by playing games and in other amusements. At six o'clock a fine supper was served which was greatly enjoyed. A big pie, containing a useful gift for each child, was discussed with special zeal. After supper the pastor, Rev. Dr. James T. Bixby, presented the regular gifts, consisting of albums, books, games, toys, and candies.

Miss Sophia Macadam, in connection with this Sunday-school, is among the honorary list of Sunday-school workers in Yonkers.

The following persons, in the order of their service, have filled the office of superintendent of the school since its organization: Mrs. A. A. Livermore, Rev. A. A. Livermore, D. D., Rev. Joseph May, Miss Elizabeth W. Putnam, David R. Jaques, James Warren, Pelham W. Warren, Henry W. Jones, Downing Vaux, Rev. John Haddaeus, and the present pastor, Rev. James T. Bixby, who is now the superintendent.

The secretary, treasurer, and librarian of the school is William Thorne, Jr.

The Sunday-school helps used by the school are the Sunday-school Service Book and Dole's Bible Stories. The hymn book is "The Sunny Side," a book of songs for Sunday-schools and families.

CHAPTER XII.

ST. PAUL'S EPISCOPAL CHURCH AND SUNDAY-SCHOOL.

EARLY in the summer of 1858 the Young Men's Missionary Association of St John's parish furnished a room in Mechanic Street (now New Main Street) for holding mission services. About the same time the Rev. Darius R. Brewer, rector of Immanuel parish, Newport, R. I., who was passing a few days with relatives in Yonkers, was invited to take charge of the mission. He accepted and entered upon its duties on the first Sunday in September, 1858.

A few weeks previous to this date the Rev. Mr. Brewer conducted a service under the auspices of the Young Men's Association in a brick building which was on the site now occupied by the Yonkers Savings Bank. This building was erected in 1839 by Lemuel Wells, and was the oldest brick building in Yonkers with the exception of Manor Hall. It was in this building that the first religious services in connection with St. Paul's Church were held.

The mission was so successful as to give rise to the desire for the organization of a new parish. The rector of St. John's Church, the Rev. Abraham B. Carter, D. D., cordially gave his canonical consent, and on the 15th of December, 1858, the parish was legally incorporated under the title of "The Rector, Wardens, and Vestry of St. Paul's Church," and the following gentlemen were elected wardens and vestrymen: Henry Anstice and Dr. J. Foster Jenkins, wardens; Edward W. Candee, S. Emmet Getty, Thomas F. Morris, William Beal, Charles Martin, Thomas Furniss, Thomas W. Birdsall, and R. W. Nesbitt, vestrymen. Henry Anstice is the only remaining one of the original founders of St. Paul's parish who is now—June, 1889—connected with it.

"Dr. J. Foster Jenkins, who in God's providence was removed to paradise in October, 1882, was firmly attached to the parish until the day of his death, and gave himself earnestly to its interests in his wise counsel, his self-sacrific-

ing labors, his generous giving, and in his pure Christian life. His name is most honored in St. Paul's parish and his memory is blessed."

In the spring of 1859 the Getty Lyceum, in the Getty House, was obtained for the better accommodation of the congregation. In the autumn of the same year another removal was made, to meet the needs of the growing congregation, to Farrington Hall, in the brick building erected by Thomas O. Farrington on Getty Square, which was afterwards destroyed by fire, January 3, 1866, and which was replaced by the Radford (now Hawley) building.

A permanent location for the church was obtained the same year by the purchase of land on North Broadway, between Ashburton Avenue and Irving Place, and on September 16, 1859, less than one year after the organization of the parish, the corner-stone of the church was laid, according to the usual form of the diocese, by Bishop Potter. The Rev. Dr. Tyng, rector of St. George's, New York, the Rev. Dr. Carter, rector of St. John's Church, Yonkers, and the Rev. D. R. Brewer, the rector of the parish, made addresses.

The architects of the church edifice were R. Upjohn & Co. The foundation of the building was laid by Hugh Curran, the mason work was done by Daniel Blauvelt, and the carpenter work by Ackert & Quick.

The church was opened for worship on Easter, April 8, 1860. The consecration of the church was necessarily postponed until the building should be free from debt.

The Rev. Darius Richmond Brewer was invested with the office of rector of St. Paul's parish on Sunday, April 22, 1860, by Bishop Clark, of Rhode Island.

The beautiful ritual for the burial of the dead was used for the first time in St. Paul's Church, June 1, 1860, when the remains of Ellen G. Brewer, the rector's only daughter, not quite three years of age, were taken into the house of the Lord to be borne thence to the house appointed for all the living.

The support of the parish since its organization had been provided for on the free church system, or the voluntary contributions of the congregation. April 14, 1862, a

meeting of the male members of the congregation was held for the consideration of the question, "Shall the means for maintaining public worship in this church be provided by renting the pews?" At this time there was a strong party for continuing the church as it had been founded, which promised to contribute largely to that end; but the question was decided in the affirmative and the pew-renting system was established, and has ever since been continued.

This change in the mode of meeting the expenses of the church was approved by the rector, Rev. D. R. Brewer. The change, however, was not carried into effect until April 1, 1863. This action appears to have been attended by an increase of the congregation. In that year the church building was enlarged by the addition of a south aisle, whereby the original design of the architect was completed, and twenty-three pews were added; also an addition was built on the west end of the church to receive a new organ. The money to meet the cost of these improvements was advanced by Messrs. Anstice and Mulford.

In the spring of 1864 the rector, the Rev. Mr. Brewer, resigned his charge on account of impaired health. A meeting of the parishioners was immediately called, at which a resolution was passed asking the rector to withdraw his resignation and requesting the vestry to offer him a vacation and continue his salary during the same. A purse of over $1,200 was made up by voluntary contributions and presented to him. Influenced by these proofs of the good-will and affection of his people, he decided to remain if his health should be restored. During Mr. Brewer's indisposition he was assisted in the Sunday services by Lyman Cobb, Jr., who for a brief period was the lay reader, and subsequently was ordained to the diaconate by Bishop Horatio Potter. Mr. Brewer resumed his duties on the first of October, after an absence of four months. In the year 1865 the debt, amounting to $5,000, was paid. The effort for this object was begun by the ladies of the church, who raised $1,900. The interior of the church was greatly improved by coloring the walls and graining the woodwork. A floating debt of $1,500 was also paid. A little volume entitled "The Rector's Offering," containing selections from sermons of the rector,

the Rev. D. R. Brewer, was published by Anson D. F. Randolph, New York, and the proceeds of its sale were contributed by the rector towards this good work.

The building, entirely free of debt, was consecrated to the service of Almighty God on Thursday, December 28, 1865, by the Bishop of the diocese, the Right Rev. Horatio Potter, D. D., who was assisted by the Rev. Dr. Washburn and the Revs. Guilbert, Dickinson, Syle, Hepburn, and Brewer. After the services at the church the Bishop and clergy, with the vestrymen and others, assembled at the house of the rector, No 53 Ashburton Avenue, where an elegant collation had been prepared by the ladies of the parish.

Rev. Mr. Brewer did not remain long to enjoy the fruit of his labors. His removal to another parish he hoped would be the means of invigorating his health and imparting greater efficiency to his ministrations. He also believed that the parish had reached the point where its growth and strength would be more successfully promoted by another rector. And so on June 1, 1866, he tendered his resignation to take effect on the last day of July. His ministry had been most successful. During his rectorship a congregation had been gathered, the parish had been organized, a house of worship had been built and consecrated free of debt. He was much beloved by his people.

"It is not too much to say that he was the model pastor going before the flock, not only pointing out the road to heaven, but also leading the way. He preached by his example, by his daily walk and conversation. One could hardly tell what it was that made him so attractive. It was not brilliant talking; he never seemed to make any special effort to please; but there was a sort of quiet magnetism about him which drew others and made one feel that he was a friend worth having.

"Mr. Brewer possessed in a rare degree the real gift of sympathy. It did not show itself in gushing words and violent protestations, but in those gentle acts of kindness that are precious to one who feels that the hand of God is laid heavily upon him, and as he went from house to house ministering to the poor, supplying both their temporal and

their spiritual wants, comforting the bereaved in their affliction, talking to the dying of Him who went down to the grave to rob death of its sting and the grave of its victory, and leading the burdened sinner to the blessed Saviour, who said 'Come unto me, and I will give you rest,' gathering the children around his feet and making their eyes glisten with his bright and cheery words—thus it was that he found his way into the hearts of his people."

"There was never any doubt as to his position on any question, which was always clearly defined."

In a local paper occurs the following paragraph in regard to a sermon delivered by the Rev. Mr. Brewer during the troublous times in our late civil war. The writer says: "Although differing from the Rev. Mr. Brewer in our political views, he has, during his residence among us, in all places and at all times proven himself to be a truly refined and courteous gentleman as well as a faithful and assiduous minister of the gospel of Christ. There are few men whom we have more delight to honor." At that time the Rev. Mr. Brewer was the first clergyman who took an active part in Yonkers in the raising of funds for the United States Sanitary Commission, and was also among the first of the citizens to unfurl the stars and stripes from the flagstaff which he erected himself on the rectory of St. Paul's.

The Rev. Mr. Brewer died in the rectorship of Christ Church at Westerly, R. I., March 18, 1881.

The parish register from the time the Rev. Mr. Brewer commenced his labors, in September, 1858, until January, 1866, gives these statistics: Baptisms, 106; confirmations, 57; admitted to the Holy Communion, 256; marriages, 46; burials, 60.

The Rev. Uriah T. Tracy succeeded the Rev. Mr. Brewer as rector of the parish, October, 1866, and resigned July, 1869. After a vacancy of two months the Rev. S. G. Fuller was elected as rector of the parish. In February, 1871, he resigned to become the rector of St. Paul's Church, Syracuse, N. Y., where he died a few years after. The Rev. David F. Banks was called to the rectorship of the parish in April, 1871. After a ministry of about five years he resigned. He died at his home in Connecticut. The

Rev. Mr. Banks was assisted for one year by the Rev. Arthur Sloan. The Rev. C. Maurice Wines succeeded Mr. Banks as the rector of St. Paul's and entered upon his charge on Sunday, May 1, 1876. He resigned in October, 1879.

The Rev. William Hammond Mills, D. D., the present rector of St. Paul's, was born in Newton, Mass. He graduated at Brown University, Providence, R. I., in 1849, and studied theology with Bishop Henshaw, of the same city. He was admitted into the order of deacon by Bishop Henshaw, in Grace Church, Providence, July 1, 1852, and into the order of the priesthood, in the same church, by Bishop Williams of Connecticut, August 30, 1853. Dr. Mills was called to his first charge as rector of St. Peter's, Mauton, R. I., where he continued for eight years, and then became rector of the Church of the Messiah, in Providence, remaining less than two years. In November, 1860, he became rector of St. Mary's, Dorchester, Mass., where he remained for fourteen years, and in 1874 removed to Erie, Pa., and was rector of St. Paul's in that city for nearly six years. He became rector of St. Paul's, Yonkers, February 1, 1880.

Rev. Dr. Mills is known as a faithful and assiduous minister of the gospel of our blessed Lord. During his rectorship St. Paul's Church has greatly increased in membership, and the present spiritual and temporal prosperity of the church is due largely to his energy, fearlessness, and tireless activity. His characteristics as a man and as a Christian pastor are summed up in these four words—earnestness, constancy, unselfishness, and fidelity. Dr. Mills has not only the loving regard of the members of his own church and congregation, but that of a large circle of friends outside of his own parish, who esteem him for his faithful and energetic labors for the Master.

When the Rev. Dr. Mills entered upon the rectorship of St. Paul's parish the indebtedness of the church was $5,000, which had been incurred since the consecration of the church in 1865, to meet its annual expenses. During his rectorship the floating debt of about $2,000 has been paid, and the yearly expenses of the church have been promptly met. Provision was also made for the mortgage debt,

which is being paid at the rate of $1,000 per year. There is no other debt upon the church property.

The interior of the church has been greatly improved by the addition of a new and much larger and more convenient chancel, which was removed from the east to the west end of the auditorium. A new Sunday-school room has also been added, with a library room and a guild room, and extensive repairs were made in the old building. The cost of these improvements was $7,000. The church was opened for service, after the last improvements, on Sunday, November 20, 1887, when an appropriate sermon, from Psalm 26:8, on "the love of God's house," was preached by the rector.

A bazaar for the benefit of the church was held at "Sunny Bank," Locust Hill Avenue, for three days, beginning Monday, April 22, 1889. The decorations were an attractive feature of this fair. The young ladies in attendance were dressed in peasant costumes of different countries. The St. Agnes Guild had a very attractive table and was one of the prettiest features of the bazaar. The art room also attracted much attention. The various committees filled their respective places with dignity and grace. This was the first fair held by St. Paul's parish, and was in every way a great success: $900 were realized therefrom and applied to the liquidation of the debt of the church.

A brief centennial service of praise was held in St. Paul's Church on Monday, April 29, 1889, the Rev. Dr. Mills, rector of the church, conducting it. This service was appointed by Bishop Horatio Potter.

St. Paul's Church is the parent of the prosperous Christ Episcopal Church of this city. In February, 1871, the cordial sanction of the vestry of St. Paul's was given for the organization of another parish in the town of Yonkers, now known as Christ parish.

St. Paul's Church has always been distinguished for its liberal giving and for its power to rise above discouragement. Its people are now interested and are earnestly engaged in Christian work. It has excellent material and many elements of strength, and has before it, if true to its object, a career of great usefulness. There are con-

nected with the church several societies, viz: the "Women's Auxiliary to the General Missionary Society," the "Parochial Society," the "Saint Agnes Guild," and the "Girls' Friendly Society." It also has an industrial school, which is efficiently carried on by the rector's wife and members of the parish. A very successful mothers' meeting has been held by Mrs. Mills for a number of years, which has been productive of great good to those who attended it.

The Yonkers "Nursery and Home," which has become one of the most beneficent and useful public institutions in the city, was founded by Mrs. J. H. Clark, who was a member of St. Paul's parish, and who promised to be responsible for the rent of rooms for the purpose proposed. It was opened in a small house on Carlisle Place, near the factories, on St. Paul's Day, January 25, 1881. A little boy named Paul entered on that day as its first boarder. The plan of its founder was to provide a place where children too young to go to school might be safely left and cared for while the mother was away from home at her day's work.

On the first of May, about four months from the opening, the nursery was removed to a house finely located on the corner of Ashburton and Palisade Avenues, and a home for old women was provided, and it soon came, by common consent, to be called the "Nursery and Home." Three hundred and twenty-five children under eight years of age have been received as its inmates since its organization. The Rev. Dr. Mills, rector of St. Paul's Church, has always taken a deep and active interest in its prosperity and continues so to do. For several years he always presided at the monthly meetings of the Board of Managers.

This charitable institution was incorporated in May, 1884, under the title of "The Yonkers Nursery and Home." The following persons were the incorporators: the Rev. W. H. Mills, D. D., Dr. Samuel Swift, E. M. Le Moyne, Chas. W. Seymour, S. E. Simonds, Mrs. John H. Clark, Mrs. O. E. Hosmer, Mrs. A. M. Brereton, and Mrs. H. G. McDonald.

Its officers are, President, the Rev. W. H. Mills, D. D.; Vice-President, the Rev. A. B. Carver; Secretary, Thomas

G. Hillhouse; Treasurer, Henry A. Smith; Auditing Committee, Jacob R. Reese, Thomas G. Hillhouse.

Board of Trustees, the Rev. W. H. Mills, D. D., the Rev. A. B. Carver, Mrs. A. M. Brereton, Mrs. H. G. McDonald, Jacob R. Reese, Henry A. Smith, Thomas G. Hillhouse, Allen L. Smidt, J. Halsey Curtis.

Officers of the Board of Managers are: President, the Rev. W. H. Mills, D. D.; Secretary, Mrs. J. Foster Jenkins; Treasurer, Mrs. H. G. McDonald; House Mother, Mrs. Ellen Dundas. Board of Managers: Mrs. A. M. Brereton, Mrs. W. H. Mills, Mrs. H. G. McDonald, Miss L. R. Brereton, Miss F. M. Middleton, Mrs. J. Foster Jenkins, Mrs. A. C. Curtis, Mrs. Isabella E. Burnham, Mrs. August Ulmann, Mrs. Jay C. Smith, Mrs. V. P. Humason, Miss Edith E. Belknap, Mrs. Edward Tatum, Mrs. A. B. Carver. Dr. Samuel Swift and Dr. A. C. Benedict, consulting physicians. Dr. Henry Moffat, attending physician.

The church has also a "Helping Hand Society."

The rectors of St. Paul's Church since its organization have been: Rev. D. R. Brewer, from January 11, 1859, to July 31, 1866; Rev. U. T. Tracy, from October 1, 1866, to October 4, 1869; Rev. S. G. Fuller, from December 9, 1869, to February 1, 1871; Rev. D. F. Banks, from April 21, 1871, to January 31, 1876; Rev. C. Maurice Wines, from May 2, 1876, to October 27, 1879; Rev. W. H. Mills, D. D., from February 1, 1880, to date.

The parish register, at the twenty-fifth anniversary of the church, 1883, gives the following statistics: baptisms, 414; confirmations, 261; marriages, 110; burials, 220; present number of communicants, 216.

PAROCHIAL STATISTICS SEPTEMBER 1, 1890.

Number of souls	503
Baptisms	30
Confirmed	13
Marriages	2
Burials	19
Communicants	232

Expenditures. Total for all objects, 1890, $8,010 96.

The officers of the church are: William H. C. Bartlett and W. Delevan Baldwin, wardens; J. Foster Jenkins, A.

P. W. Kinnan, Robert H. Neville, J. W. Clark, Jr., A. L. Walker, Charles P. Easton, J. Halsey Curtis, and W. J. Wright, vestrymen. The clerk of the vestry, A. L. Walker; the treasurer, J. Foster Jenkins.

The number of communicants in St. Paul's to the present date, 1891, is 240; number of souls, 520.

The following are the officers and members of the Altar Society of St. Paul's parish, January, 1890: Mrs. H. McDonald, President; Miss S. C. Miller, Secretary; Miss Helen R. Croes, Treasurer.

The communion service is of solid silver, and consists of a flagon, two chalices, paten, and service plate. On the flagon is inscribed: "Ladies of the Prescott Seminary to Saint Paul's Church, Yonkers," and the Scripture verse, in old English: "On earth peace, good-will to men." The service plate has the following inscription: "The gift of Mrs. Charlotte S. Brewer." In the centre is the monogram "I. H. S.," and on the border, "Holy, holy, holy, Lord God of Hosts." The paten bears this inscription: "The gift of Mary Rhinelander Stewart to St. Paul's Church. 'Glory to God in the highest.'" The chalices bear the following inscriptions: "The gift of Mary Rhinelander Stewart. 'I will receive the cup of salvation.'" "The gift of Catherine D. Spalding to St. Paul's Church. 'And I will call upon the name of the Lord.'"

The pulpit Bible is from the Cambridge Press. It is elegantly bound in red morocco and was the gift of the ladies of the church. On the altar service books is inscribed: "Given Easter, 1883. St. Paul's Church." On the baptismal font, which is of white marble, is inscribed these words: "By one Spirit are we all baptized into one body."

The recipient alms basin, which is of gold, bears the inscription: "To St. Paul's Church, Yonkers, N. Y. Easter, 1883. In loving memory of Charlotte Louise Jackson." In the centre of the basin on a large star is the monogram "I. H. S." On the border is inscribed: "The Lord remember all thine offerings." On the alms basins, which are of silver, are these inscriptions: on the one: "Ladies of Prescott Seminary to St. Paul's Church. 'He that soweth plenteously shall reap plenteously,'" which sentence is placed

between two Greek crosses. And on the centre is the monogram "I. H. S." And on the other: "Gift of Mary Anstice to St. Paul's Church, Yonkers. 'Give alms of thy goods and never turn thy face from any poor man,'" between two Greek crosses, and the monogram "I. H. S."

The handsome windows in the chancel, representing "Luke, the beloved physician," "Saint Elizabeth of Hungary," and "the conversion of St. Paul," which forms the centre of the group, were erected in memory of J. Foster Jenkins, M. D., and his wife by their friends. Underneath the first two mentioned is inscribed: "May, 1885, October, 1882." They are rich in design and were made in London, England, by Messrs. Eaton, Baine & Butler.

The brass memorial cross on the re-table was presented by Mr. and Mrs. Charles W. Seymour. On it is inscribed: "In loving memory of our son, Charles Holmes Seymour; baptized August 30, 1868; confirmed June 7, 1882; entered into rest September 16, 1883. 'Glory be to the Father and to the Son and to the Holy Ghost. Amen.'" In the centre of the cross is the monogram "I. H. S."

The brass altar desk bears this inscription: "In memoriam. Helen Robertson Croes. Presented by her children, 1885." In the centre is a star upon which is inscribed "I. H. S."

A recent gift are the brass altar flower vases, given in memory of S. Howard Howes, Jr., who entered into life everlasting on the evening of February 15, 1889. They bear this inscription: "In memoriam. S. Howard Howes, Jr., February 15, 1889. I. H. S."

In 1876 a choir of men and boys was established by Mr. Le Jeune. It subsequently was under the direction of Edward P. Chase, who for a number of years served the church as its organist most efficiently and acceptably. Mr. Chase was succeeded by Alfred W. Griffin, who received his first as well as his more advanced instruction from Prof. Chase. Mr. Griffin served five years. Miss Elizabeth Edmonston is the present organist and director. The music is led by a boy choir of thirty voices.

Sunday services at St. Paul's Church are at 10:45 A. M. and 4 P. M. The communion, first Sunday of each month.

The seating capacity of the church is between six hundred and seven hundred.

William Nugent, sexton, has served the church in that capacity efficiently since January, 1882.

THE SUNDAY-SCHOOL.

St. Paul's Sunday-school owes its establishment largely to the efforts of Henry Anstice, senior warden of the church, by whom it was organized in the summer of 1858.

Mr. Anstice was appointed superintendent by the rector, the Rev. D. R. Brewer, and was assisted by the following teachers: William Beal, Henry Beal, John N. Stearns, Edward Martin, Mr. Oakley, William Woodworth, Miss Davids, Miss Kate Woodworth, Miss Annie Anstice, Miss Clara Pettie, and the Misses Atkins.

The first session of the school was held in Humboldt Hall, opposite the Getty House, in Mechanic Street, now New Main Street.

In the spring of 1859 the school removed to a hall in the Getty House. In its early days it was largely a mission school in its character, gathering in many who did not attend any Sunday-school. It numbered the first year one hundred scholars.

In the autumn of 1859 it was removed to Farrington Hall, Getty Square, and occupied that hall until it was removed to the new church in the spring of 1860.

At the beginning of the second year the number of pupils increased to nearly two hundred. After the second year the numbers decreased considerably, owing to the removal of teachers and the establishment of other Sunday-schools in the town.

After its removal to the new church edifice, the Sunday-school increased in numbers and in influence. A Sunday-school library was gathered in response to an appeal from the rector from the pulpit, who requested the children to bring their own books for the foundation of the library. The children of Mrs. Harriet A. Johnston donated one hundred volumes, nearly all the books being received from their respective teachers, either in Sunday or day-school. Some of them were also books which had been

given them on Christmas. Others in the congregation responded willingly and liberally, and by this means quite a handsome library was procured for the Sunday-school without expense. The school now became self-supporting.

The first singing book used by the school was "Sabbath Bells," by William Bradbury, and the Sunday-school paper distributed was the "Sunday-school Banner," published by the American Sunday-school Union.

The interesting little daughter of Edward and Harriet Johnston, who was a member of the primary class of this school, and who took special interest in contributing books for the library, was very suddenly summoned to the "Happy Land" which she loved to talk and sing about. A tender, impressive, and large funeral was held in St. John's Church, on Saturday, April 28, 1860. The members of St. Paul's and St. John's Schools attended in a body, and of the class in the day school of which she was a loved member. The Rev. Dr. Carter, rector of St. John's Church, and the Rev. D. R. Brewer, her own rector, officiated.

The Sunday-school for nine years numbered from 175 to 200. In 1865 it numbered 265.

The school has enjoyed many pleasant hours spent in Frederick Shonnard's woods. One picnic, held there on Tuesday, August 25, 1868, will long be remembered with pleasure. "The day was gloriously fine. A gentleman who had occasion to watch the weather indications observed that there had been but two such days since April. The school assembled at the church at nine o'clock. At ten o'clock they started for a straw ride in five large wagons. The first of these carried their beautiful school banner, designed and made especially for them by Capt. E. W. Jenkins, and the last wagon carried the stars and stripes. Accompanying them were the rector, the Rev. U. T. Tracy, and the superintendent, Charles W. Seymour, and a large representation of the teachers and ladies of the congregation. After a charming ride, which was enlivened by the glad notes of their young, tuneful voices, awakening the echoes of the green fields and harvest-laden country as they proceeded merrily on their way, they shaped their course to some woods belonging to Mr. Shonnard, which he had

generously and kindly placed at their disposal for the purpose, and where a collation was supplied by the ladies of the church and parents of the children, which was speedily spread out in a cool, shady, and mossy spot. After enjoying themselves among the woodlands and with various games, in which some of the older persons united, at four o'clock they started for home, returning about five o'clock, P. M., well pleased with their day of rare enjoyment, not a single thing occurring to mar the pleasure of their trip."

Another picnic held by the school was at Iona Island on the Hudson River.

The Christmas festival of 1868 was held in the church on Tuesday evening, at 6 : 30 o'clock. At the entrance of the chancel and facing the centre aisle stood the Christmas tree, charmingly ornamented with gifts for the scholars. Its beauty was enhanced by skilful manipulation of the calcium light with which it was illuminated, causing it to assume a variety of colors. The care which had been taken in the dressing of the tree was anything but lost in the effect which its beautiful appearance produced. Carols were sung by the scholars. The rector, the Rev. U. T. Tracy, addressed the children, as did also the superintendent, Charles W. Seymour. The exercises closed with the singing of the recessional carol, and old and young were seemingly well pleased with the evening's entertainment.

The following is a printed statistical report of St. Paul's School in the centennial year, December, 1876 : Officers, 4 ; teachers, 17 ; scholars on register, 212 ; average attendance, 160; largest attendance, 200; number in primary department, 68 ; volumes in library, 600 ; receipts, $550 ; expenditures, $548. Chas. W. Seymour, Superintendent ; J. P. Williams, Secretary ; George Iles, Librarian ; Thomas Brereton, Assistant Librarian ; Mrs. D. F. Banks, teacher of Bible class ; Mrs. Thomas B. Pitman, Mrs. Orphen, Mrs. Searcey, Mrs. Chandler, Miss M. Curran, Miss Middleton, Miss Brereton, Miss Julia Ritter, Miss Belle Runk, Miss Mary McCoy, Miss Getty, Miss E. Getty, J. P. Wells, J. McCoy, and Mr. Orphen, teachers.

The Young Men's Guild connected with St. Paul's Church and Sunday-school was organized March 16, 1886.

Its object is to promote the spiritual, intellectual, and social benefit of its members and interest them in the work of the parish. The officers of the Guild, February, 1889, were: Charles Philip Easton, President; Wm. J. Wright, Vice-President; Wm. J. Moore, Secretary; Upson Van Varick, Treasurer.

The Young Men's Guild sustained a severe loss by the sudden removal by death of one of its members, S. Howard Howes, Jr., on February 15, 1889. Mr. Howes was a youth of excellent Christian character, and a most useful and efficient member of the Guild. He was greatly beloved by all who knew him. It was a large and tender funeral on Sunday afternoon, February 23, 1889, in St. Paul's Church, all sorrowing because they should see his face no more. About forty of his fellow railroad attachés at Forty-second Street came to Yonkers in a body and attended the funeral, bringing with them a floral broken column. The Rev. Dr. Mills, his rector, officiated.

A meeting of the young men of the parish of St. Paul's Episcopal Church was held in the Guild room Thursday evening, September 26, 1889, at which the parish Guild was reorganized upon a new basis. The Rev. Dr. W. H. Mills presided. A Constitution was adopted, and the following officers elected: the Rev. Dr. Mills, President; Charles P. Easton, Vice-President; Wm. J. Moore, Secretary; Wm. J. Wright, Treasurer. Meetings of the organization are held on the first, second, and fourth Thursdays in each month.

St. Paul's Church and Sunday-school has also a young women's guild which is called the "St. Agnes Guild," and which was organized in the autumn of 1880. It is managed by a committee of ladies from the Parochial Society. Mrs. J. Q. A. Johnson, Mrs. W. H. King, and Mrs. Valentine Marsh are the managers. The first work of the St. Agnes Guild was to make clothing for the needy children of the "Yonkers Nursery and Home," and since to do other missionary work connected with the parish under the direction of the managers. The present officers of St. Agnes' Guild are: Mrs. J. Q. A. Johnson, President and Chairman of Committees; Miss W. H. King, Secretary and Treasurer.

The Christmas festival for 1887 was held on Thursday evening in the church as usual. The children with the teachers entered the church from the basement singing the processional, "Christ is born." After an address by the rector, Rev. W. H. Mills, D. D., and the singing of the carol, "Joyfully, joyfully, silvery clear," the rector, assisted by the superintendent, W. J. Wright, distributed the gifts to the pupils.

The presentation of a fine etching, representing one of the beautiful paths leading to Christ College, England, by the superintendent, Mr. Wright, in behalf of the teachers, to the rector, was a pleasant feature of the celebration. A beautiful Christmas tree, made still more beautiful by the calcium light, carols well sung, and the happy faces of the children, made a very bright setting for the joyous occasion.

The teacher of the young ladies' Bible-class, which numbered at one time from twelve to fifteen young ladies, is Miss Mary A. Neilson. This class, assisted by others, held a fair on April 18, 1888, the proceeds of which were given towards providing a home in the country for a number of poor children during part of the heated term. This is a private charity undertaken by Miss Neilson, who is assisted by some of her personal friends who have been engaged in this benevolent work for five years. This fair was under the direction of Mrs. Samuel Swift, Mrs. J. Fowler Trow, Mrs. Stephen H. Thayer, Jr., Miss M. A. Neilson, Miss L. G. Crocker, and Miss H. Hollister. It was a great success, financially and socially, about $300 clear of expenses being realized.

The primary department of this school was taught by Miss Florilla Wells Johnston (now Mrs. F. W. Thomas) very successfully for more than fifteen years. It numbered between forty and fifty pupils. The efficient superintendent of the department now is the rector's wife, Mrs William H. Mills, who has had charge of it for five years. It meets in a small room adjoining the main Sunday-school room, and numbers thirty-five pupils. Instruction is given from the "Christian Primer for Little Ones." The Commandments, Creed, and the Lord's Prayer are also taught. The

contributions of this class are given to the general funds of the Sunday-school.

At the Christmas festival held Friday evening, December 27, 1889, a full choral service was rendered: organist Alfred Griffin and a chorus of eighteen boys and ten young gentlemen composing the excellent choir. The Rev. Dr. Mills, the rector, was assisted by the Rev. Alexander Forbes.

Appropriate addresses were made by Dr. Mills, and the Superintendent, Charles P. Easton.

There was a beautiful Christmas tree, illuminated with calcium lights, and the scholars were made happy with handsome gifts of books, games, toys, fruits, and cornucopias of candy.

The rector received a handsome book from the teachers of the school.

There is also a branch of the King's Daughters called the Wayside Workers' Branch, which is composed of some of the members of the young ladies' Bible-class and which is also under the direction of Miss M. A. Neilson. This branch gave an entertainment, which consisted of tableaux and vocal music, at Music Hall, March 2, 1889, which was under the management of several prominent Yonkers ladies and George B. Bartlett. The proceeds were given to Miss M. A. Neilson's annual summer work of taking destitute children into the country. The members of the Wayside Workers are also doing excellent work in other directions.

The Easter festival of 1889 was observed with appropriate exercises in the church on Sunday afternoon. The children and teachers marched from the Sunday-school room into the church singing the processional carol. They were preceded by the members of the choir, one of whom carried a beautiful floral cross, which was placed in the choir. Brief remarks were made by the rector, Dr. Mills.

An interesting feature of that festival was the presentation to the children of the Sunday-school, by their superintendent, Charles Philip Easton, of centennial certificates. "These certificates were issued that year by the Domestic

and Foreign Missionary Society of the Episcopal Church, and were given to each member of the Sunday-school in the church as a reminder that they, as baptized members of the church, are declared to be members of the Domestic and Foreign Missionary Society of the church, and therefore are bound to support its work. The especial reason for issuing the certificate that year was because it was a hundred years since the church was organized in America and the centennial General Convention of the Episcopal Church—which convention assembles once in every three years. For this reason it was called a centennial certificate, and is to be kept as a memento of the centennial birth of the Episcopal Church and of our country." The whole number of centennial certificates issued to children of the Protestant Episcopal Church Sunday-schools was 190,500. St. Paul's Sunday-school was well represented in this grand missionary offering of the Sunday-schools of the Episcopal Church.

A part of the Lenten offering on Easter day was also appropriated for decorating the walls of their Sunday-school room and for procuring new furniture for it. When these improvements are made, their Sunday-school room will be as pleasant and attractive an any in the city.

Miss Mary A. Croes has been connected with St. Paul's Sunday-school for seventeen years, and is among the honorary list of Sunday-school workers in Yonkers.

This Sunday-school supported a pupil in Bishop Tuttle's school in Utah for five years.

A fair for the benefit of the Sunday-school was held at the residence of Miss Lucy G. Crocker, 187 North Broadway, April 3, 1889. A beautiful organ and a fine library consisting of five hundred volumes was purchased with the proceeds of this fair.

The Christmas festival of the Sunday-school of 1890 was held in the church Tuesday evening, December 29, at 7 o'clock. The church was well filled and looked beautiful in its Christmas decorations. Standing in front of the chancel was a stately tree, reaching almost to the very top of the building, and resplendent in glittering ornaments and presents.

The children entered the church from the Sunday

school room, headed by the choir, largely composed of boys belonging to the school, and singing the processional carol. The services consisted of the carols, a lesson from the Bible, and prayers. The Rev. Dr. William H. Mills conducted the services, and was assisted by the Rev. Alexander Forbes and Alfred W. Griffin.

Dr. Mills, the rector, and Charles Philip Easton, the Superintendent of the school, made appropriate addresses. The lights were then turned down, and a calcium light was thrown upon the tree. The colors of light were frequently changed by the operator, much to the delight of the children.

Before distributing the gifts to the children, Mr. Easton, on behalf of the school, presented to Dr. Mills a handsome set of books, and to Miss Edmonston, the organist, who had kindly trained the children in singing the carols, a silver pen.

The children each received a present, and beside, fruit and confectionery. The gifts consisted of skates, games, books, dolls, plush boxes, and all kinds of toys. Superintendent Easton received a handsome silver pencil from the school.

The children marched back to their room singing the recessional, "Oh, blessed Lord," and thus ended one of the most enjoyable and profitable Christmas festivals St. Paul's Sunday-school ever held.

St. Paul's Sunday-school represents for the most part those children of the church who were baptized in infancy and who have been instructed in the confirmation class by the rector. Therefore a very large proportion of the communicants in the parish were instructed in the Sunday-school. More than one hundred of the communicants of St. Paul's Church during the rectorship of the Rev. Dr. Mills have come from the Sunday-school.

Alfred W. Griffin, a former pupil of the Sunday-school, entered the General Theological Seminary of the Episcopal Church in New York, September, 1889.

The number of scholars in Sunday-school is 180, January, 1890.

The superintendents of St. Paul's Sunday-school are

always appointed by the rector of the parish. The names of the superintendents of St. Paul's Sunday-school, in their order of service, are as follows: Henry Anstice, who was the first superintendent, elected in 1858; John N. Stearns, William Beal, Charles W. Seymour, who served for eighteen years—1868 to 1886—W. G. Wright, and the present superintendent, Charles Philip Easton, who was appointed under the rectorship of the Rev. William H. Mills, D. D., December, 1887.

The officers of the school are Charles Philip Easton, Superintendent; Wm. J. Moore, Secretary and Treasurer; Miss Kittie Harris, Organist, Miss Mary Croes, Librarian, Thomas Hale, Assistant Librarian. The teachers are Mrs. William H. Mills, Miss Mary A. Neilson, Miss E. D. Brereton, Miss Emily C. Brereton, Miss H. S. Warren, Miss Helen Hollister, Miss C. Whitney, Miss Hattie McDonald, Miss Annie J. Watson, Miss Marion Scribner, Miss S. C. Mills, Miss Mary S. Jenkins, Miss Knapp, Miss M. Clark, Miss Sophia Shonnard, and Messrs. William J. Moore and William J. Wright.

The young men's Bible-class is taught by William J. Wright.

The Sunday-school helps used by the school are "Sunday-school Service Book," the "Complete Manual of Sunday-school Instruction," by Rev. E. L. Stoddard, Ph. D., the "Church Catechism," and the "Christian Primer for the Little Ones," approved by Right Rev. Henry A. Neely, D. D., Bishop of Maine. The Sunday-school hymn book is "The Children's Hymn Book," arranged in the order of the church year and published under the revision of the Right Revs. Drs. Howe, Oxender, and Ellerton. The Sunday-school paper is "The Young Christian Soldier."

CHAPTER XIII.

THE NEPPERHAN AVENUE BAPTIST MISSION SUNDAY-SCHOOL.*

THIS Sunday-school, formerly known as the Spring Street Mission Sunday-school, was founded in November, 1863, under the following interesting circumstances. Rev. Edward Bright, D. D., Editor of the "New York Examiner," who had a few months previously become a resident of Yonkers, being impressed with the necessity of Christian effort in the behalf of the residents in the eastern part of what was then the village of Yonkers, proposed the starting of a mission Sunday-school in that locality. This proposition was warmly seconded by his three daughters.

Preparatory to the organization of the school, Rev. Dr. Bright, in company with Isaiah Anderson, spent the evenings of several weeks in ascertaining the number of children occupying the houses in that district and in considering plans how to reach them. At the suggestion of Dr. Bright practical measures were taken to ascertain the number of children without Sunday-school instruction living in the district, and Rev. Henry Bromley, now the missionary pastor of the Greenwood Baptist Church at Brook-

* The Nepperhan Avenue Baptist Church was organized June 22, 1891, with forty-one members, all of whom came from the Warburton Avenue Baptist Church.

On August 26 of the same year twenty-five took letters of dismission from the mother church. On June 25, 1891, the first church prayer-meeting was held; Deacon Dinsmore, of the Warburton Avenue Baptist Church, led it. Forty were in attendance. On July 7, 1891, trustees were elected under the law of 1813.

On Sunday evening, July 26, 1891, the Warburton Avenue Baptist Church closed its evening service, and its pastor, the Rev. Alvah S. Hobart, D. D., preached the opening sermon at the new church to the united congregations. The organization of the new church met the hearty approval of the pastor and deacons and trustees of the Warburton Avenue Baptist Church. The free use of the building has been granted to the new church, and services are now regularly held. A call has been extended by the church to the Rev. H. M. Warren, of New York, to become its pastor, which has been accepted. The present—September, 1891—membership of this church is seventy-five. The Rev. Mr. Warren was ordained Nov. 5, '91.

lyn, N. Y., was invited to make a personal visitation at the homes and to present the subject of the formation of a Sunday-school.

The proposal met with a cordial response among the families in that vicinity. At the same time, in accordance with the suggestion of Dr. Bright and others, Mr. Bromley invited the children to a picnic which was held in a large grove of oak-trees on the south side of Nodine Hill, on Saturday afternoon previous to the opening of the school on the following Sunday. Every one enjoyed the picnic and it inspired much interest and enthusiasm among the children and youth, who came together one hundred strong. The first place of meeting of the Sunday-school was in a small room in a brick building which was known as the skin factory, located near the corner of Nepperhan Avenue and Mechanic Street (now New Main Street). This room was called Grant's Hall, and became memorable in connection with the history of the organization of the Westminster Presbyterian Church of this city.

The first day of the gathering of the children was spent in considering plans for organization and brief addresses to the children, and was known as a children's meeting. The Sunday-school was opened for active work on the second Sunday of November, 1863, with one hundred pupils, and the following persons who can be recalled, were present on that occasion: Rev. Dr. Bright, Misses Mary, Matilda, and Amelia Bright, Miss Caroline H. Tripler, Mrs. Emeline Manny, Deacon Peter F. Peek, Elias Whipple, Isaiah Anderson, John B. Trevor, and Mrs. Louisa S. S. Trevor, all of whom offered their services as teachers with the exception of the last three mentioned persons. Mrs. S. S. Trevor took a warm interest in this new enterprise and aided the workers with words of cheer and encouragement and financial support, and continued so to do until her decease. John B. Trevor and Mr. and Mrs. James B. Colgate also pledged an annual sum for the support of the school, which they continue to this time.

Rev. Dr. Bright was chosen superintendent and served nine years. Isaiah Anderson was elected secretary and treasurer, which offices he filled for eight years.

The Sunday-school occupied Grant's Hall for a few Sundays only, and then was removed to a small building located on the corner of Brook and Spring Streets, which was enlarged twice during the occupancy of the school to accommodate the increasing number of scholars. The building is at present known as Teutonia Hall. The school remained in that building until its removal to the Mission Chapel it now occupies on Nepperhan Avenue, near Elm Street, and which was constructed of the materials of the Mount Olivet Baptist Church, which was left by its people for their new church edifice on Warburton Avenue.

The following is from a printed report of the Spring Street Mission Sunday-school for the year ending April, 1871: "Number of pupils, 518; in Bible-class, 122; infant class, 132; the largest attendance at any one session, 343. School was addressed by Deacon Wm. Holme, the superintendent of the Warburton Avenue Baptist Sunday-school, Mr. Eddy, and Mr. Wescott. The officers are: Rev. Dr. E. Bright, Superintendent; A. F. Holmes, Assistant Superintendent; A. F. Wescott, Treasurer; George Umphray, Sr., Secretary; Cornelius N. Peek, Librarian; J. E. H. Ferriss, Assistant Librarian. The teachers are: Mrs. S. T. White, Misses Matilda Bright, Caroline H. Tripler, A. B. Cook, A. Terpening, Agnes Holme, Lucy Peek, Ella Cady, Mary Carey, Sarah Clark, Almira Austin, Hattie R. Umphray, Ida Hazen, Messrs. F. Wescott, William N. Bailey, M. Hull, James Holme, John Whitney, William Halsey, J. P. Taylor, and A. B. See. Miss Mary Bright and Miss Florilla N. Johnston (now Mrs. F. W. Thomas) teachers of the primary department. Rev. Dr. Bright teacher of adult Bible-class. A. F. Decker teacher of the young ladies' class. Mr. Eddy leader of the singing. This school is in a flourishing condition and is doing a most excellent work on the eastern border of our town."

The Sunday-school was removed to the Mission Chapel erected on Nepperhan Avenue and which was opened early in the summer of 1872.

A printed report of the school, December, 1874, shows: "Scholars on roll, 327; average attendance during the past year, 263, an increase of 49 over preceding year; teachers,

27; volumes in library, 453: contributed to the poor fund, $212 62; shoes for the poor, $99 20; dry goods, $85 50; garments distributed, 110 Officers, John A. Amelung, Superintendent; Thomas H. Messer, Assistant Superintendent; Joseph C. Holme, Secretary; C. W. Peek, Treasurer; Wm. N. Anderson, Librarian; Miss C. H. Tripler, Treasurer of the Poor Fund."

The annual Christmas festival was held on Tuesday evening, December 29, 1874. The walls of the chapel were handsomely festooned with evergreens and frames of the same material bearing the inscriptions respectively, "Bethlehem," "Nazareth," "Messiah," "Emmanuel," with the figures 1863 in evergreen, being the year in which the school was started, and 1874, the present year. The frames were each suspended by cords of evergreen. Over the platform near the ceiling, "Glory be to God in the highest," were the words in evergreen, and under this inscription was the star of the east and the words "Merry Christmas."

The large tree loaded with presents stood upon the platform from which Santa Claus supplied the children. Addresses were made by Rev. Wm. T. Burns, pastor of the Warburton Avenue Baptist Church, and Rev. Dr. Edward Bright. Singing by the school and recitations by a number of the pupils completed the programme of exercises on that pleasant occasion. The whole fête reflected most creditably upon John A. Amelung, the superintendent, and his coadjutors.

The following is from a printed report of this school during the centennial year, February, 1876: "We visited the Nepperhan Avenue Baptist Mission Sunday-school last Sunday afternoon and found the room crowded with one of the best and most orderly assemblies of scholars we have ever looked upon. Every teacher was at his or her post, and every scholar in his or her seat. The opening of the school was a most pleasing feature, and the children sang their hymns very sweetly.

"From John A. Amelung, the superintendent, we obtain the following exhibit of the school for the present year: Officers, 7; teachers, 28; scholars on register, 416; average

attendance, 286; largest attendance, 416; in infant class, 180; conversions, 35; deaths (one teacher and three pupils), 4; volumes in library, 458; receipts, $338 71; expenditures, $322 70; receipts for benevolence, $277 39; expenditures for benevolence, $235 19; cast-off garments distributed, 50.

"The officers of the school are: John A. Amelung, Superintendent; Thomas H. Messer, Assistant Superintendent; Cornelius W. Peek, Secretary; William Anderson, Librarian; Miss C. H. Tripler, Treasurer of the Poor Fund. The teachers are Mrs. John A. Amelung, Miss C. H. Tripler, Mrs. John S. White, Mrs. W. H. Baldwin, Miss Lillian Earl, Miss H. E. Earl, Miss Amy Halsted, Mrs. A. J. Feakins, Miss Ella See, Miss Lena Leeds, Miss Marilla Star, Miss Fannie Austin, Miss Carey, Miss Estella Depew, Miss Florence Parsons, Miss Belle Van Wagner, Miss Eva Munson, Messrs. A. F. Decker, Thomas H. Messer, W. H. Baldwin, Ezra L. Manning, Harold Harris, Wm. Papps, Wm. Halsey, A. J. Feakins, C. H. Callahan, and Wm. Van Kirk."

In November, 1879, Miss Eva J. Munson, a teacher in this school, left Yonkers for San Francisco, from which place she sailed for Tokio, her mission field in Japan. On October 25 of the same year a farewell reception was given to her by the Women's Mission Circle of the Warburton Avenue Baptist Church. After an hour of social intercourse in the church parlor the company repaired to the chapel, where the farewell exercises took place. They were informal, impressive, and appropriate.

After singing a hymn, Rev. H. M. Sanders, the pastor, stated the object of the gathering, saying that in his estimation the departure of one of their number to a foreign field of labor called for some such an expression of sympathy and regard. He then introduced Rev. Dr. Burlingham, of Brooklyn, District Secretary of the Missionary Board, who congratulated the church on having one who was thought worthy by the Master to engage in this labor. Brief addresses followed by Mrs. Robert Harris, of New York, Mrs. James B. Colgate, President of the Women's Foreign Missionary Society of the Southern New York Baptist Association, Mr. M. F. Decker, Miss Munson, and the benediction by Rev. Mr. Sanders.

Miss Munson was formerly a member of the mission band of the Warburton Avenue Baptist Church, and the cóntributions of the band made four of its members life-members of the Foreign Missionary Society of the Baptist Church, Miss Munson being one of those so honored. She subsequently became the wife of Rev. W. T. White, an English missionary laboring in Japan.

In a quarterly meeting of the Women's Baptist Foreign Missionary Society of the Southern New York Association, held in the Warburton Avenue Baptist Church June 14, 1889, Miss Anna H. Kidder, of Tokio, Japan, who addressed the society, gave the following pleasing and grateful tribute to the worth of Miss Munson's character and work in her missionary home: "At her marriage with Rev. W. J. White she was obliged to relinquish some of her work, and we regretted parting with her, for she was a delightful church worker, a faithful and hearty worker in everything so far as the cares of her large family would permit. She has proven a loving and faithful mother to the five motherless children of her husband, besides one of her own. She still continues to assist her husband in his work, taking charge of the day-school and the Sunday-school in his absence. We are proud of her as a mother and as an earnest Christian worker."

Miss Munson was formerly a pupil in Miss Caroline H. Tripler's class, as was also Miss Kitty Van Kirk, who is now the wife of Rev. Mr. Gillette. The members of her class are now bright and active boys, who are making their lives tell in works of usefulness. One of them, Elmer J. Craft, was formerly the president of the Boys' Branch of the Young Men's Christian Association of Yonkers.

Miss Tripler has been connected with the school for over a quarter of a century, as teacher and treasurer of the Poor Fund of the school. Her labors in connection with the latter department have been most arduous, for all those years the care and disposal of the benevolent funds of the school have been under her supervision and direction. Dr. Phillips, a recent superintendent, speaking of her work, observed that "the shoes and dry-goods which had been given under her direction for supplying the needs of the

destitute scholars of the school here were sufficient to stock a large store with either of these commodities." Rev. Dr. Bright, in his address at the twenty-fifth anniversary of the school, remarked that "the Nepperhan Avenue Baptist Mission School would never know the obligations they were under to Miss Tripler, who had been a tower of strength to it through all the past twenty-five years." A most befitting recognition of her worth and work was the placing, by her associate teachers and the scholars of the school, of her picture beside that of Rev. Dr. Bright's, the honored founder of the school. The likeness of this revered teacher, and that of her missionary pupil, Miss Eva J. Munson, which likewise adorns the walls of the chapel, will in the coming years be memorials of the work and alms-deeds which they have done.

Miss Caroline H. Tripler's name stands second on the honor roll of Yonkers Sunday-school teachers, the late Miss Emeline Hoyt, of the Reformed Sunday-school, being the first, for her long and faithful service of forty-three years in connection with that school.

The Mission Chapel was enlarged twice to meet the growing demands of the school. The first time of its enlargement—which was by an addition to the rear of the building—the school, through an arrangement of the builders, still continued to meet in the chapel. The second time it was enlarged the school was held in an unoccupied portion of the building then known as the "Waring Hat Manufactory," on Elm Street, which it occupied for three months. The committee appointed for the extension of the building was composed of Messrs. Decker, Amelung, Feakins, Manning, Baldwin, Mrs. John A. East, and Mrs. John White.

The chapel was reopened, after extensive repairs and improvements, on Sunday afternoon, October 18, 1884, when a large congregation assembled. Dr. R. Oliver Phillips, superintendent, presided, Edwin Moore conducted the singing, accompanied by John Bright on the cornet. Addresses were made by Superintendent Phillips, E. L. Manning, T. R. Pettingill, Colgate Hoyt, James B. Colgate, John B. Trevor, and Rev. Dr. Weston.

The recent improvements to the chapel, planned by John

Jardine, architect, consist of a new gallery, an enlargement of the main gallery, etc., by which nearly three hundred more pupils can be accommodated. The cost of these improvements was $3,500, of which the Sunday-school contributed $315. D. and J. Jardine, of New York, were the contractors, the mason work was done by J. and G. Stewart, and the carpenter work by S. F. Quick.

Upon the recommendation of R. Oliver Phillips, M. D., superintendent, a visiting committee was appointed January, 1884, the chairman of which was Mrs. A. J. Feakins, who was assisted by Misses Lena Leeds, Lizzie East, and Florence J. Parsons, who comprised the standing advisory visiting committee. Miss Anna Hathaway subsequently was made a member. The committee were authorized to appoint a sub-committee, the members of which held office for one month. The members of the sub-committee collected the class cards every Sunday. Upon these cards were written the teachers' names and the names and addresses of the absent scholars, and the cause of absence, and reported the following Sunday to the advisory committee.

These committees did laborious and excellent work which produced a marked effect in retaining and maintaining the regular and punctual attendance of the scholars. Clothing, fuel, and employment were in some cases provided for those unable to obtain them. These committees continued in the service of the school until the appointment, October, 1887, of Miss E. Holmes as the missionary visitor of the school.

The Christmas festival held December 25, 1885, was reported as follows: On Tuesday evening the exercises of the main school were held. Dr. R. O. Phillips presided in his usual cheery manner. Rev. E. P. Farnham, pastor of the Warburton Avenue Baptist Church, made some very happy remarks. After recitations by the children and music by John Bright, Santa Claus appeared from a little house on the back of the stage. Many presents were given to different teachers in the school, and a huge stocking for the pastor created a great deal of amusement. After pulling out any quantity of paper, a box was found containing a handsome Waltham gold watch.

On Wednesday evening the primary department had their festival. About 240 little children filed into the room, and the friends of the little ones crowded the house. The exercises were opened by the reading of the Scriptures by one of the children, and prayer by the pastor, after which singing and speeches by the little children filled up a happy hour. Then Santa Claus appeared from a house that had been built upon the platform and made some presents. The last one was a large, handsome picture of a little child listening to the ticking of a watch. This was given to Thomas H. Messer, the superintendent of this department. One of the pupils, Ella Manning, made the presentation. It was a gift from the children.

In 1886 an entertainment for the benefit of the Baptist churches of Charleston, injured by the earthquake, was given under the auspices of the members of the mission and home schools in the Mission Chapel. As the result of their efforts the young people realized about $60 above expenses.

In January, 1886, R. Oliver Phillips, M. D., found it imperative to resign the superintendency of the school, as he was unable to give the time which was necessary to it on account of his increasing professional duties. His resignation was exceedingly regretted and very reluctantly accepted by both the teachers and scholars, to whom he had endeared himself by his faithful services in their behalf. He was succeeded by William H. Belknap.

The enrolment of pupils in the Sunday-school for 1888 showed 700 scholars, and the average attendance for each Sunday for the first six months of the year was 500 pupils and 67 teachers, besides officers.

A young ladies' prayer-meeting was started by Miss S. Jennie Holme (now Mrs. D. Stanton Cady), one of the teachers of the school, in December, 1887, which was held at 4:10 P. M., immediately after the close of school, lasting not quite an hour. On one Sunday there were more than forty present of the teachers and young ladies from the Bible-classes of the school. The meeting was led by Miss C. L. Manning, the subject being "Trust." Verses from the Bible bearing on the subject were given, and the exercises were of a deeply interesting character.

The twenty-fourth anniversary of this school was held at the Mission Chapel on Nepperhan Avenue on Sunday afternoon, November 13, 1887.

The programme of exercises was unique and original, quite unlike that which it usually presented on such occasions. There were no addresses by either clergymen or laymen. Brief reports of the work accomplished during the past year were presented by the officers, which were full of facts interestingly and graphically stated, and were listened to with pleasure and profit by all who heard them.

On the wall, behind the superintendent's desk, inscribed in old English, were the words, "Twenty-fourth Anniversary." Underneath this inscription hung the portrait of Rev. Dr. Edward Bright, one of the founders and the first superintendent of this school, who will ever be held in grateful remembrance for his labor of love in this field; also the portrait of John A. Amelung, the superintendent greatly beloved, who has "entered into the joy of his Lord" and is now before the throne of God among those who have been redeemed from the earth and who sing the "new song" "unto God and unto the Lamb."

On the platform were Rev. H. B. Grose, acting pastor of the Warburton Avenue Baptist Church, Dr. R. Oliver Phillips, a former superintendent, Edwin Moore, leader of the singing, John Bright and his son, William Bright, cornetist, Miss Hattie Middlebrook, who presided at the piano, and the superintendent, William H. Belknap.

The primary department, with its superintendent, Franklin Airey, and teachers, occupied the front seats of the audience-room and the seats under the north and south galleries, while the remaining space of the audience-room and the east gallery was filled to its utmost capacity by the adult members of the school and their friends and visitors from other Sunday-schools.

The number of teachers and scholars of the school who were present was 702.

The exercises began promptly at 2:30 o'clock, and were opened by singing the first hymn on the programme, beginning:

We gather rejoicing, we gather once more,
Where Jesus so kindly has met us before.

This was followed by the reading of the Scriptures from the second chapter of Second Timothy, 1–15, by Dr. Phillips, after which prayer was offered by Rev. H. B. Grose, acting pastor of the Warburton Avenue Baptist Church.

Hymn No. 2, "Praise ye the Lord," was then sung, followed by questions "On Our School," which were asked by the superintendent and which were answered by W. W. Middlebrook, A. J. Feakins, Augustus Desgrey, Elmer Manning, Roland Belknap, Charles Ackerman, E. L. Manning, Wm. Papps, Miss Bertha Odell, Miss Annie Kipp, Miss Beulah Messer, and Miss Newman.

The primary department then sang "Our Work for Jesus." Miss Mattie Warren presided at the piano, and W. W. Middlebrook led them in singing.

Then followed the report of the primary department by its superintendent, Franklin Airey, who stated the full attendance of that department for 1887 to be 11,701; average, 188; highest, 281. The collections during the year were $185 13, divided as follows: Christmas offering for Home for Aged Ministers, $23; piano fund, $17 55; Sunday collections, $144 58.

The report of the secretary, George T. Leeds, stated that the school had so increased that it became necessary to create a new office, that of assistant superintendent, to which Albert J. Feakins was duly elected. The total number attending for the past year was 28,455; largest attendance, 670: smallest, 228; average, 545. Four scholars had removed from the city, three died during the year, and sixy-one had left the school. There were forty-four classes on the main floor, seven in the galleries, and twenty-three in the primary department. Among the interesting items of this report was the following: "And as evidence that God is ever guiding and prospering us as a school, thirty members thereof have joined the church by baptism, and others to our knowledge are ready to follow those who have led the way."

The hymn "Oh sing the passing years" followed, after

which the report of E. L. Manning, Treasurer of the school, for the year ending November 13, 1887, was read, giving these figures: Total expenses, $634 10, of which $217 78 went to the Baptist Publication Society for books, papers, etc., other items being for music, missionary work, and $101 57 for minor sundries. Income, $662 02, being balance last report, $1 32; church collections, $282 31; school collections, $232 19; and through the superintendent, $150. Balance on hand, $31 92.

The report of Miss C. H. Tripler, who ever since the organization of this mission has been treasurer of its Poor Fund, was read by Superintendent Belknap. Receipts, $676 75; expended for the poor of the school, $628 53. Ninety-four children have received assistance. The ladies' sewing society of the school has made ninety-one garments for these children.

Superintendent Belknap read his report. He said: "It has been the policy of this school to reach out when money is required to make the work a success, believing that, so long as it is the Master's work and we give ourselves to the cause, He will make the way clear for us. We have suffered in a marked degree as a school for years from the fact that it was absolutely impossible for the great majority of our teachers to visit the scholars. Various plans as regards visiting committees have been tried, with good results therefrom; but still we could see that a great many wandered away from the school who we thought should be present. And this was the source of uneasiness to the teachers and officers of the school as the situation was reviewed from time to time. A plan was suggested long ago that if a lady could be engaged to visit the absentees, it would prevent, in a great measure, this continual leak from our school. But while the plan was approved, we could not see our way clear towards its accomplishment until quite recently, when your superintendent, with the consent of the executive committee and advice of the advisory board, engaged Miss Lizzie Holmes, who gives her whole time and attention to visiting the absentees of the school, and the result of this work is, so far, quite beyond our expectations, and we feel assured that the spiritual

welfare of the school will, through this work, advance steadily and earnestly. The reports you have listened to have shown you that prosperity has attended every department of this school. We as a school have been most wonderfully blessed."

The semi-chorus entitled "What reward shall I give unto the Lord?" was sung by Misses Annie Kipp, Gussie King, May Stimpson, Priscilla Van Tassel, Lillian Halsey, and Bertha Odell.

The superintendent then said, "We have had a few facts given to us about 'Our School' past and present, and as we are but a part of a vast system of Sunday-schools throughout the world, it may be of interest to us to hear something of Sunday-schools in general and of the work. Miss Gault, by whom, when, and where was the first Sunday-school organized under our present system?"

Answer—By Robert Raikes, Gloucester, England, 1781.

Question No. 2—How many were present when organized?

Answer—Number unknown; but we do know that there were four small classes. By Miss Carrie Manning.

Question No. 3—What is the present number in the Sunday-schools of our land?

Answer—Census of 1880 gave 7,509,452, of which 886,328 were teachers. By Miss Lizzie East.

Question No. 4—How many in the world?

Answer—14,184,880. By Miss Etta Burns.

The superintendent added: This includes 1,504,613 teachers.

Question 5—What is the object of Sunday-school work?

Mr. Callahan answered: To give instruction in the Word of God, and to prepare the scholars for the reception of Jesus Christ as their Saviour.

Is that all, Brother Holden?

Answer—No; also that we be rooted and built up in Him and established in the faith as we have been taught, abounding therein with thanksgiving.

The school then united in singing:

"In a little while more these rolling years
No more will come and go;
In a little while more our busy hands
No more the seed will sow."

Seven little girls from the primary department, each representing a day of the week, told how they were to spend each day. The seventh little girl told why Sunday was the brightest and best day of all the week.

The school then united in responsive reading of a selection of verses from the Bible, subject, Love, beginning "For God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John 3 : 16, and ending with the verse from Rev. 1 : 5, 6, in which all the school united, "Unto Him that loved us, and has washed us from our sins in his own blood, be glory and dominion for ever and ever."

Then followed a most excellent recitation on the doctrines of the Bible, viz.: What is sin? What is salvation? What is faith in the Lord Jesus? What is repentance? What is God? What are the promises to those who trust in the Lord? Why is our Lord called Jesus Christ? What is prayer? What authority have we for our work?

These questions were answered by the members of the different classes, the answers to them being given in a verse of Scripture. It was a deeply instructive exercise, showing that the children of this school are being carefully instructed in the fundamental truths of the Word of God.

The closing hymn was then sung:

"Praise ye the Lord! joyfully shout Hosanna!
Praise the Lord with glad acclaim;
Lift up your hearts unto his throne with gladness,
Magnify his holy name.
Marching along under his banner bright,
Trusting in his mercy as we go,
His light divine tenderly o'er us will shine;
We shall be guided by his hand now and for ever.

CHORUS.

"Steadily marching on with our banner waving o'er us,
Steadily marching on, while we sing the joyful chorus,
Steadily marching on, pillar and cloud going before us,
To the realms of glory, to our home on high."

The school was dismissed by classes.

The primary department of the school is in the basement of the chapel. Its first teacher was Miss Mary Bright, who was its efficient leader for a number of years. Miss Bright introduced object lessons with the use of the blackboard. She was succeeded by Mrs. Thomas Post. Capt. Holmes was also a faithful teacher and was assisted by Miss F. N. Johnston (now Mrs. F. W. Thomas). Mr. and Mrs. John A. Amelung were also associated in the work of this department. Miss Bogart also taught for a brief period.

For upwards of fifteen years Thomas H. Messer had charge of this department. A former teacher of the school writes as follows in regard to Mr. Messer's labors in connection with the department: "Never was one so loved as he by the children. There seemed a magnetism about him that the children could not resist. Every Sunday found him in his place. A more faithful teacher I never knew. He knew each scholar by name. He often meets his former pupils, now grown, keeps track of them, and keeps up his interest in them. He loved that class and his affection was warmly reciprocated by his pupils. Several years ago the children purchased a picture called 'Tick Tack,' handsomely framed, and presented it to him. That child's face attentively listening will always silently remind him of the great love of the little children whom he so devotedly loved and faithfully cared for and watched over."

Mr. Messer was succeeded by Franklin Airey, who is the present superintendent. His labors have also been most successful, and the department under his leadership continues to prosper. He is held in affectionate esteem by his pupils and co-laborers. The department, through Mr. Airey's suggestion, was first divided into classes, and at this writing, July, 1889, has twenty-six classes. A prominent and effective feature of Mr. Airey's teaching is his excellent and instructive blackboard exercises.

The largest and advanced Bible-class in the school is taught by Ezra L. Manning and is held in the east gallery of the chapel. This class numbers from fifty to sixty members of men and women, many of whom are heads of families. Prominence is given to this class in that a notice in

the vestibule of the chapel reads, "Strangers' class up stairs. Welcome." Not a few strangers in the city visiting the school have availed themselves of the invitation and have been encouraged, strengthened, and blessed in the weary march of life by the helpful and comforting words of its teacher.

Mr. Manning is a close Bible student and possesses rare gifts of imparting Scripture knowledge. He has been a teacher in the school for a period of fifteen years and has had charge of his present class for five years. He has been solicited to serve as superintendent to the school, but has declined the office, believing that he can best serve its interests in his present capacity. His labors have been abundantly blessed, and he has the warm affections of all who have been privileged to sit under his instruction. From this class many have been received into the communion of the Warburton Avenue Baptist Church. Mr. Manning has also been an interesting and successful leader of the weekly teachers' meeting of this and the home school.

George P. Holden, a teacher in the school, gave, in the "Gazette," the following interesting account of the teachers' meeting under Mr. Manning's leadership during several months of the year 1887:

"The Palestine excursion of the attendants of the Friday night meeting, held at the Nepperhan Avenue Baptist Mission Chapel, which left New York about two months ago and has been journeying, in imagination, along the shores of the Mediterranean Sea, has landed at Jaffa and proceeded overland as far as Jerusalem. In the course of their imaginary journey, under the leadership and guidance of Ezra L. Manning, members of the party have been dropped at various points along the route, who are expected to note the present appearance of, and to search out matters of interest in ancient and especially Biblical history pertaining to, those places, and to communicate to the other excursionists the result of their observations. The first report, from Elmer J. Manning, described his landing at Pozzuoli, in the Bay of Naples, and journey to Rome, along nearly the same course as that travelled by the Apostle Paul. The old Bible history was made very graphic and

interesting as he described the points of interest, illustrated by photographs, as seen by him from the windows of a railroad car. On Friday evening, 23d instant, the resident at Egypt described his experience at Alexander and Cairo, illustrated by photographs of street scenes and general views. Miss Charlotte Taylor gave a description of Corinth as she saw it in imagination and cited many interesting historical events associated with that place. Franklin Airey, the resident of Athens, told the tourists how he roamed over the old battlefields and stood where Xerxes stood to witness the great naval battle renowned in Greek history. The excursionists meet every Friday evening to hear from one or more of their representatives in different places. Aside from this unique feature, recently introduced, the primary object of the meetings, the study of the Sunday-school lesson is never slighted, but under the able direction of Ezra L. Manning, whose standing as a Bible student and successful teacher is well known to many, these lessons are studied with much profit. But an exceedingly attractive feature of this study yet remains to be mentioned. At the close of Mr. Manning's remarks Franklin Airey skilfully draws in colors an ingenious blackboard illustration or adaptation of the lesson, and to his active brain and deft hand those teachers present are weekly indebted for a forceful presentation of Scripture truths which otherwise would be hidden to many. At the close of the meeting hektograph copies of this illustration, with explanatory notes, are distributed."

Cornelius H. Callahan has charge of a Bible-class which gathers in the northwest gallery, numbering some twenty young men. Mrs. Dr. Sarah E. Post is teacher of a women's Bible-class in the southeast gallery. These, with Mr. Manning's class, are the more advanced Bible-classes. There are eighty-eight Bible-classes in the school, most of which are taught in the main room.

The school occupied two evenings for its Christmas celebration of 1887. On Thursday evening Rev. H. B. Grose, on behalf of the school, presented a handsome gold medal to William J. Bright as a token of the appreciation felt for his gratuitous services as cornetist. The medal is a

handsome piece of workmanship and on the face are the words "Xmas, 1887," with a monogram of the recipient. The reverse side bears this inscription, "Presented by the Nepperhan Avenue Baptist Mission Sunday-school." Dur- the evening the school was presented with a handsome crayon portrait of Miss Caroline H. Tripler, who has been treasurer of the Poor Fund of the school since its organization, twenty-four years ago, which had been obtained to adorn the chapel walls through the contributions of the various classes. Miss Tripler had not been photographed for forty years, and it was only after much persuasion that she would consent to have the picture taken from which the portrait was copied. Rev. H. B. Grose, acting pastor of the Warburton Avenue Baptist Church, made the presentation speeches.

The annual midsummer excursion of this school and the home school took place on Thursday, July 12, 1888, when the steamboat "Sirius" carried them down the Hudson River, through New York Bay, around Staten Island, through Raritan Bay to Boynton Beach, N. J., where ample apportunity was afforded for luncheon, games, and boating.

The twenty-fifth anniversary of the founding of this school was observed with an interesting service in the chapel on Sunday afternoon, November 11, 1888. The audience-room was tastefully decorated for the occasion. Upon the wall, back of the superintendent's desk, hung three large portraits, those of Rev. Dr. Edward Bright, the founder of the school, John A. Amelung, a former superintendent, and Miss C. H. Tripler, treasurer of the Poor Fund. Upon either side in colored letters a foot long were the years covered by the organization of the school, 1863—1888. There were 802 children present, while the visitors swelled this number to about one thousand. Among those seated upon the platform were William H. Belknap, Superintendent; Rev. Dr. Edward Bright, editor of the "New York Examiner;" James B. Colgate, John B. Trevor, Rev. Henry Bromley, George M. Bailey, Dr. R. Oliver Phillips, Rev. Dr. David Cole, Rev. William H. Doane, and Rev. Dr. Alvah S. Hobart. Acting Superintendent W. W. Middlebrook presided.

The exercises were opened with the hymn, "Heavenly Father, send thy blessing," Prof. Edwin Moore leading, with accompaniment by John Bright and W. J. Bright on cornets, and by Miss Hattie Middlebrook on the piano. The primary department sang sweetly, "Tell it to Jesus," accompanied by Miss Mattie Warren at the piano, Cornelius H. Callahan directing. After a responsive reading ex-superintendent Phillips offered prayer. A triple quartette—composed of Misses Bertha Odell, Lillie Halsey, and Annie Kip, soprano; Misses Priscilla Van Tassel, Grace King, and Clara Mott, alto; C. H. Callahan, Wilber Hammond, and Charles Manning, tenor; and Charles W. Ackerman, Charles E. See, and Wilson D. Youmans, bass—then sang very pleasantly an anthem, Miss Odell taking the solo part.

E. L. Manning, treasurer, read his report for the year, showing a balance on hand of $72 10. The church and school collections amounted to $418 54; $875 was received from friends. Missionary work took $550, and the Publication Society, $245 48.

Miss C. H. Tripler presented her twenty-fifth annual report of the Poor Fund. Receipts, $707 12; expenditure for clothing, etc., $657 80; balance, $49 32. During the year 102 scholars have been aided. Cast-off garments were donated by friends of the school, and fifty garments were made by the ladies of the society from material purchased by the school.

The Secretary, George T. Leeds, followed with his report, which showed the total attendance for the year as 31,298, against 28,455 for 1887; enrolment for 1887, 885; for 1888, 958; average attendance for 1887, 545; for 1888, 601; number of classes for 1887, 74; in 1888, 78. The average attendance during the year was 601; the largest on any one Sunday, 746; the smallest, 238.

"Learning we had one scholar during the past year who had been present every Sunday for a long time led the officials to look up records of the other pupils on the main floor, with the following results: Miss Vinnie Dutton had been present every Sunday during four and a half years. Miss Minnie Hull had been absent only once each year for the past five years. Minnie Feakins present every Sunday

for four years. Frank Ryer, Johnnie Simpson, Nellie Yerks have each been present every Sunday for the last year. Miss Maggie Jones, Annie Hull, Mary Hull, Wellie Kellock, Frank Brady, Harry Walsh, and William Bright were absent but once during the past year. The following were absent but twice in that time: Emma Grose, Lillian Yerks, William Graham, George Wright, Wilbur Feakins, and William Wright. Ella Manning and Paul Hogan, from the primary department, have each been absent but one Sunday during the past year. Twenty-four scholars have joined the church by baptism."

Wm. P. East, librarian, reported that during the year there had been no additions to the library. Total number of volumes, 445. He said that there was a real need of more books. During the year 4,500 lesson helps were distributed. "Just here," said Mr. East, "it seems fitting to acknowledge the valuable assistance rendered by Messrs. Henry S., Frank R., and Halsey A. Hathaway in library work during the past year."

After a solo by Miss Minnie Warren, entitled, "Jesus Found Me," with chorus by the primary department, Franklin Airey, director of that department, reported the full attendance for 1888 as 13,619, against 11,701 for 1887; average per Sunday: 1888, 262; 1887, 225; enrolment, 433. He said that there was one thing that caused a feeling of great satisfaction, the fact that the average attendance had improved. "There is great need of four or five more teachers. The department is overcrowded. In my judgment, what the school most needs is an intermediate department, to take at least 100 scholars from the primary department at once, but this will require alterations and cost."

The report of Miss E. Holmes, the visitor, showed that during the year the number of absentees called upon was 4,193; scholars brought into the school, 104; scholars sent to Miss Tripler, treasurer of the poor department, for aid, 83.

The acting superintendent, W. W. Middlebrook, read a long and interesting report. He referred to the establishment of the school in 1863, and to the remarkable coincidence that the sum of the figures in 1888 is 25. "We are twenty-five years old, and I do not think we are very small

of our age, but I hope that when we shall have rounded out a half a century, the school will not only have doubled but quadrupled in size. I presume you have listened with interest to the reports of the officers of our school. They give you, in brief, the work accomplished and the present standing and equipment of the school. The school has been a success and a power for good in this community from the very start. Each year has been marked by progress in one direction or another."

Pleasant references were made by Superintendent Middlebrook to teachers W. L. Halsey and W. Papps, who have been connected with the school about 23 years.

"Death has visited our school twice the past year, once taking a little one and again one over whose head many years had passed. Our primary department has steadily increased in membership and gained in average attendance. I hope that what the superintendent said of his needs may fall on fruitful ground. We can't afford to slight the little ones, as upon them we must depend in the years to come. Our Poor Fund report is very interesting and encouraging. I am told that the collections are larger than ever before.

"Prior to this year the finances of the school have been attended to by the executive officers, but circumstances made it so that the treasurer had the responsibility of that matter. A finance committee consisting of the following gentlemen has been appointed, viz.: Messrs. William H. Belknap, chairman, Frank Airey, C. H. Callahan, A. J. Feakins, and E. L. Manning, treasurer.

"That item of donations by friends of $857 is grand. It costs us $1,500 a year to run our school in addition to the expense of janitor, coal, gas, and repairs on the building, which are met by the church."

Superintendent Middlebrook in conclusion said, "I close with the prayer that He who rules above will guide us as a school and individuals and bring us all at last to the rest prepared for those who have been washed in the blood of the Lamb."

Rev. Dr. A. J. F. Behrends, of Brooklyn, a former pastor, had been expected at the anniversary, but his duties at home prevented his attendance.

After the singing of the hymn, "Glory, Praise, and Honor," and the dismissal of the primary department, Rev. Dr. Bright was introduced and spoke briefly of the early history of the school.

A part of the school then joined, with Miss Lena Gracie as leader, in the responsive reading of "Twenty-five years' work for Jesus." Rev. Henry Bromley also gave personal reminiscences of its early history.

The singing of the hymn, "May every Year," was followed by a recitation from Miss Edna Randall, entitled "Not in Vain." Rev. Dr. Hobart followed with brief remarks.

The service was closed with hymn, "Forward, Be Our Watchword," and the Lord's Prayer recited in unison, led by George M. Bailey, superintendent of the Warburton Avenue Baptist Sunday-school.

The school has a printed Constitution and By-laws, adopted in 1885, by which it is governed. The superintendent, assistant-superintendent, and treasurer constitute an executive committee, and no important decision is reached and carried into effect without the entire approval of this committee. Another important and noteworthy article of the Constitution states that the qualifications required for a teacher shall be a practical experience of religion and membership in an evangelical church.

An interesting meeting of the Yonkers Bible and Prayer Union was held at the Nepperhan Avenue Baptist Mission Chapel on Monday evening, November 12, 1888. James G. Affleck presided. Miss Emma Copeman read a paper on the Epistle of Titus, Miss Parsons on 1st Timothy, Miss Graham on 2d Timothy, and Miss Jewel on the Epistle of Philemon. The papers read were very instructive and evinced careful study and preparation on the part of the writers.

The spacious auditorium of the chapel was filled with the children of the school who had met to celebrate the Christmas festivities of 1888. The exercises were interesting, the various recitations being interspersed with carols by the school. Dr. R. O. Phillips read a portion of Scripture and George M. Bailey offered prayer.

Each boy had a parcel and Santa Claus opened each of the parcels. They contained presents for the officers and teachers of the school. One was a handsome portfolio containing a set of resolutions, an exceptionally fine specimen of artistic penmanship, from the school to Superintendent Belknap, on the occasion of his retiring from office. Perhaps all the children did not know that Santa Claus was their good friend Charles W. Ackerman.

A general distribution of toys and bags brought the festival to a close. The presents were designed with a liberal hand, and of about a thousand children in the whole school not one was overlooked.

Interesting services were held in the chapel on Monday, December 31, 1888. The services were as follows: 8 to 8:45, Bible-reading, led by Mrs. A. S. Hobart, the pastor's wife, subject being "Watch;" from 9 to 9:45, song service; from 10 to 10:45, consecration; from 11:50 to 12:05, prayers. Several of the members of the Young People's Prayer-meeting of the Warburton Avenue Baptist Church took part in the services, which were very solemn and impressive.

A delightful reception was given by the officers and teachers of this and the Warburton Avenue Baptist Sunday-school to Rev. Dr. A. S. Hobart, pastor of the Warburton Avenue Baptist Church, previous to his departure for Europe on his summer vacation, on Friday evening, June 28, 1889, in the Nepperhan Avenue Mission Chapel. Dr. Hobart sailed on the Cunard steamer "Umbria" July 6, to be absent two months.

On Tuesday, July 16, 1889, the annual picnic day of the two schools was spent at Oscawana Island, about three hours' sail up the Hudson River.

The elder scholars of the school had their Christmas festival on Thursday evening, December 26, 1889, in connection with the home school in the Warburton Avenue Baptist Church. The exercises began with the singing of "Caroling Glory," by the school. Dr. R. Oliver Phillips read a portion of Scripture, and Rev. Dr. Alvah S. Hobart offered prayer. After another carol, Stanley H. Ray read part of the second chapter of St. Luke.

Twenty young ladies and gentlemen sang together, and Dr. Hobart followed with an appropriate address.

A cantata, "The Crown of the Year," was participated in by about fifty scholars, twelve of whom represented the months of the year. Father Time sat on a large throne, with hour-glass and scythe, and was to judge which month should wear the golden crown for bringing the best blessing to men. Each month came before Judge Time, and, with speech and song, laid before him its claim upon the crown. When all the months had shown forth their glories, Father Time stepped down from the throne and placed the crown upon the head of December, for in that month the Lord was born—the greatest blessing to men.

The singing was led by Prof. Edwin Moore; Miss Middlebrook, piano, and W. J. Bright, cornet. Besides bags of nuts, candy, and oranges, many of the scholars received books and Christmas cards from their teachers. Elmer J. Manning received a handsome parlor lamp from his class of young ladies. James G. Affleck received a gold pen and pearl penholder from his class of boys. Miss Manning received a handsome embossed-leather writing-case from her scholars. There were a number of other class presentations.

The festival of the primary department was held the following evening, Friday, December, 27, 1889, in the Mission Chapel. Frank Airey, director of the primary school, presided and introduced the several actors in the programme of exercises.

The Bible-reading was by Stanley H. Ray, and prayer was offered by T. H. Messer. The hymn, "Hosanna in the Highest," was sung by the school, and recitations were given by the following children: Millie Niel, Gracy Bailey, Lulu Armstrong, Ida Graham, Nettie Handley. A dialogue, exercise, and song, "We All Can Do Good," was spoken by a number of boys and girls, and "Golden Keys" was recited by Florence Ball.

The appearance of Santa Claus, in costume, was greeted with enthusiastic applause by the children.

After the presentation of a gift to Superintendent Airey from the children of the primary department, the order of

exercises was then resumed. "Christmas Is Coming" was recited by Emma Crombley. "My Speech," by Fernando Hughes, Jr., was so well given that it was encored. A song, "Little New Years," was sung by Kittie Allison; a recitation, "Lost Doll," was given by Nettie Dutton. After a carol, "Welcome the Saviour," by a number of boys and girls, came the following recitations: "Christmas," by Jennie Clapperton; "Little Boy's Piece," by Lanney See; "Fol de Rol," by Daisy Hatfield; and "I Can Speak," by Edwin Hughes.

Exercises, with singing and tableaux, followed, showing the young Christian putting on the armor of righteousness and starting on his journey to the celestial land. The tableaux illustrated respectively his arrival at the gate of heaven, his admission there among the shining throng, and his receiving a crown of glory.

The exercises of the twenty-sixth anniversary of the Nepperhan Avenue Baptist Mission Sunday-school were held on Sunday afternoon, November 10, 1889. Wm. H. Baldwin the Superintendent, presided. There was some excellent singing, and a blackboard illustration of the lesson by Frank Airey, director of the primary department.

The annual report was read, showing 998 on the roll, including officers and 72 teachers, and that the average attendance was 597. It needed but two more names to make the number enrolled 1,000. The school is divided into seventy-nine classes. The enrolment for the year 1888 was as follows; Bible-classes, 91; intermediate, 436; primary, 374; teachers, 72; officers, 12; total, 995. The treasurer, E. L. Manning, reported: Receipts, $1,548 20; disbursements, $1,407 27; balance, $140 93.

The visitor, Miss Lizzie Holmes, had made 3,221 visits during the year.

The Sunday-school library had been enlarged last year by a generous gift of Dr. Phillips. Books full of truth, wide awake, modern, dealing with subjects of common interest, but written with a reverent Christian spirit, were added, and the result has been that they are constantly in use. In the course of the year two deaths had occurred among the pupils, and 31 had been baptized.

A reception was given at the Nepperhan Avenue Baptist Mission, in February, 1890, by the officers of the Sunday-school to the teachers.

There was a very happy gathering; and Miss Bertha Odell, Miss Fuller, Miss Stapleton, Willard Carpenter, William J. Bright, and Winfield S. Van Wagner furnished an excellent musical programme.

The feature of the evening was a presentation to Mr. and Mrs. A. J. Feakins, who, after twenty years of labor in the Mission School, have removed to New York City. The gifts were a handsome clock and two bronze ornaments representing Music and Poetry, which rested on a table and were profusely ornamented with roses, and handsomely engrossed resolutions, passed by the teachers and scholars of the school in grateful recognition of their services in the school.

The duties of the secretary of the Teachers' Association of this school is as follows; "The secretary shall keep carefully and in good order the register and minute books of the school, and report weekly to the superintendent the absence of officers and teachers, together with the statistics of the school; also he shall keep the minutes of the business meetings and do all the necessary writing of the association." Henry Skinner Hathaway—a graduate of the College of Physicians and Surgeons in New York City, and a recent graduate of the Homœopathic Medical College and Hospital of that city, filled this office with great acceptance for over six years.

Rev. W. Crozier, now a professor in Colgate University, was a former pupil of this school.

The lesson helps used by the school are all from the American Baptist Publication Society, in four grades, viz; "The Baptist Teacher" and advanced, intermediate, and primary lesson quarterlies. The singing books are "The Alleluia" and "Our Sunday-school Songs," edited by E. H. Johnson.

The Nepperhan Avenue Baptist Sunday-school is the leading one in the city, and the largest Sunday-school in Westchester County. It has been remarkably blessed in that it has had from its organization for its superintendents most

devoted, earnest, and faithful men, who in their ministry as helpers and friends, rejoiced to spend and be spent in their service for the Master and for others.

This school, in its general management, is characterized by promptness, method, heartiness, and attention to details that testify to the controlling influence of its chief officer, the superintendent. Everything works with the regularity of a clock, without friction. There is no hesitation, no confusion, and little matters which are apt to be despised or overlooked in some Sunday-schools, receive attention and added zest. In these particulars it is similar to the renowned Bethany Sunday-school of Philadelphia which is superintended by Postmaster-General John Wanamaker. From this school many have been gathered into the communion of the Warburton Avenue Baptist Church, and some have become communicants of other churches in the city and elsewhere.

The superintendents who have served successively this school are as follows: Rev. Edward Bright, D. D., who was the first superintendent and served nine years, elected November 2, 1863; Mr. Van Kirk; Mr. Eddy; John A. Amelung, in office for six years; A. J. Feakins, acting superintendent; R. Oliver Phillips, M. D.; William H. Belknap; W. W. Middlebook, acting superintendent; and W. Henry Baldwin, elected January 1, 1889. Resigned 1890, succeeded by Sterling F. Haywood.

The present officers of the school are: Sterling F. Haywood, Superintendent; W. W. Middlebrook, First Assistant Superintendent; George T. Leeds, Second Assistant Superintendent; Willard S. Sherwood, Secretary; E. L. Manning, Treasurer; Frank Airey, Director Primary Department; H. Alexander Hathaway, Librarian; William Halley, Assistant Librarian; Miss C. H. Tripler, Treasurer Poor Fund.

The Sunday-school record book includes the following teachers for 1889–90: James G. Affleck, Mrs. Sarah M. Archer, Miss Jennie M. Arbuckle, Miss Jessie Austin, Arthur D. Ballard, Miss H. Etta Burns, Miss Olivia Burns, Miss Gertrude L. Burns, Cornelius H. Callahan, Mr. Chadburn, Miss Emma Coapman, Miss Jane C. Davis, Gustave

Desgrey, Miss Donnelly, Miss Susie E. Drinkwater, Miss Dunlap, Miss Lizzie East, Miss Mary Hudson East, Josiah East, Richard Edie, Jr., Miss Maggie Farmer, Mrs. M. J. W. Feakins, Mrs. Nancy Frankenburg, Mrs. A. E. Freethy, Miss L. Matilda Fuller, Miss Christena Fulton, Miss Emily Gault, Miss Kate Gracy, Miss Kate A. Graham, Miss Anna Grieve, Miss Jennie Hadden, Wm. S. Halsey, Mrs. Halsey, George P. Holden, Miss Mary Holden, Miss Sarah E. Holmes, James E. Howes, Miss Jennie D. Hull, Howard T. James, Miss Effie May Jackson, Miss Jennie B. Jewell, Miss Eva Mackey, Miss Annie Mathews, Miss Mary McHenry, Ezra L. Manning, Elmer J. Manning, Miss Carrie Manning, Charles E. Manning, Miss Beulah S. Messer, Miss Hattie A. Middlebrook, Harry R. Middlebrook, Miss Grace Newman, Mrs. L. H. Odell, Mrs. Emma Oliver, William Papps, Miss Jennie W. Papps, Miss Florence Parsons, Dr. Sarah E. Post, Miss Mattie L. Prote, Miss Jennie Prote, Miss Elvina Robinson James C. Scott, Miss Mary O. Scott, Mrs. Catherine A. Sherwood, Marcus W. Sherwood, Mrs. Martha J. Sherwood, Miss Lulu Smith, William G. Stahlnecker, Jr., Miss Tillie J. Stapleton, William S. Southerland, Miss Addie Swan, Miss Cornelia L. Tarbell, Miss Charlotte Taylor, Mrs. Catherine A. Thomas, Miss Caroline H. Tripler, Miss Priscilla Van Tassell, Miss Emma Van Wagner, Mrs. Eliza Walsh, Miss Minnie Warren, and Miss Amy L. Wolf.

CHAPTER XIV.

WOODHILL UNION CHAPEL SUNDAY-SCHOOL.

In the old district schoolhouse located on the corner of the Sawmill River and Tuckahoe roads, two and a half miles from the Yonkers City Hall, which was the birthplace of the first Sunday-school in Yonkers, a Sunday-school was opened in the spring of 1858 by Cornelius W. Thomas, a prominent member of the Baptist Church of Hastings, N. Y.

This school was opened at nine o'clock in the morning. Mr. Thomas was assisted by the following teachers: Mrs. Abram Baxter, Mrs. Thomas Smith, Mrs. Wyckoff, Mrs. Frederick Conklin, Miss Amanda Pulver, Miss Jane Sherwood, Miss Lena Miller, Miss Jane Hains, Wallace Pulver, and Nicholas Furzman. Mr. Pulver was chosen secretary and filled the office with great acceptance for four years. Mr. Thomas was elected Superintendent and Treasurer.

The school, which opened with not more than twelve or fifteen pupils, in a few months numbered between forty-five and fifty scholars in its average attendance, and during Mr. Thomas' superintendency of three years the enrolment was over eighty scholars. Superintendent Thomas was a fine singer and took much pleasure in cultivating the musical talents of the children. He was ably assisted in this department of work by Mr. Pulver, an attractive and prominent feature of the school being its good singing.

The lesson helps used by the school were the publications of the American Sunday-school Union and the American Tract Society.

After Mr. Thomas' resignation Wallace Pulver was elected Superintendent, and served two years. During this time a considerable amount of money was raised for benevolent purposes, and the monthly missionary meetings held by the school were full of interest and enthusiasm. Pleasant remembrances are recalled of the addresses of Rev. W.

W. Rand, D. D., of Yonkers, who favored the school with his presence on several of those occasions.

After Mr. Pulver's resignation the school declined considerably in its attendance and was finally discontinued during the following winter.

In the spring of 1864 the school was reopened by Henry B. Odell, who resided one mile beyond the old school building. Mr. Odell gave the use of his dining-room for the school, which at its reopening numbered twelve scholars. He was assisted in this enterprise by Mrs. Odell, who led the singing and presided at the parlor organ which they kindly loaned for the use of the school.

Mr. Odell's house was nearer the homes of the children who resided in that locality and of those who attended the school from the country district of Hastings than its former location. In a few months the dining-room became too small, and the school adjourned to an out-building belonging to Mr. Odell.

Rev. Thomas R. G. Peck, then the pastor of the Reformed Church at Hastings, became very much interested in the work of the Sunday-school and proposed the holding of religious services on Sunday evenings. Mr. Peck's proposition met with a cordial response from the people of that section, and a Sunday evening service was begun and for a number of weeks was conducted by Rev. Mr. Peck, who was assisted by some of the members of his church at Hastings.

The attendance at these Sunday evening meetings increased until the building was too small to accommodate those who desired to become attendants. This led to the suggestion of building a mission chapel. To further this plan a fair was held in a tent on the grounds of Cornelius M. Odell, adjoining the present site of the chapel. The fair was held for three days and netted the sum of $1,300. Another fair and entertainments followed, from which were realized $1,000. Among the number who took an active and prominent part in these fairs and entertainments are recalled Mr. and Mrs. Henry Odell, Mr. and Mrs. Abram Odell, Mr. and Mrs. Jacob Odell, Miss Fannie Dud-

ley, Wallace Pulver, Mr. and Mrs. James Varian, Mr. and Mrs. Abram Baxter.

In due time, from the proceeds of these fairs and other entertainments, a chapel was built on a quarter of an acre of ground which was near the residence of Henry Odell, and which was given by him for that purpose. The chapel was a neat wooden structure with a small belfry. The seating capacity was three hundred. The cost of the building was a little over $3,000, including the furniture.

The chapel was opened without any fôrmal dedication in 1868. Services were held there on Sunday evenings for a number of years, usually conducted by Rev. Thomas R. G. Peck, who was assisted by some of the pastors of the Yonkers churches and some of the laymen connected with the churches of Yonkers and the church at Hastings. Monthly services of song were held and the interest in the work at the chapel deepened. The attendance averaged one hundred and fifty on Sunday evenings.

Pleasant entertainments were held, the receipts of which were devoted to the payment of the expenses of the chapel and Sunday-school, which then took the name of "Woodhill Union Sunday-school."

Luther Chambers, John B. Wells, James Varian, Daniel Curry, Wallace Pulver, and Henry B. Odell were appointed trustees of the chapel.

The Sunday-school, under the leadership of its Superintendent, Henry B. Odell, increased to 116 scholars, and before Mr. Odell's removal to Yonkers had on its record book 125 pupils. During Mr. Odell's absence on account of ill-health Wallace Pulver acted as Superintendent, and also had charge of the young ladies' Bible-class. James Austin was the Secretary of the school for a brief period at this time.

Oliver Chambers (now Dr. Oliver Chambers, of Scranton, Pa.), who was a teacher in the school, was also Acting Superintendent for a brief period. Mr. and Mrs. John B. Wells, Miss Tompkins, Miss Mary Odell (now Mrs. Abram Austin), Mrs. James B. Haines, Mrs. Stomenger, Mrs. Drinkwater, Mrs. Moore, Miss Gussie Austin, Miss Josephine Wells, Miss Rachel Martin, James Austin, Abram

Austin, Henry Curry, and others whose names cannot be recalled, were teachers in the school at this time.

The International Series of Lessons was then used in the school and "The Child's Paper," published by the American Tract Society, was circulated. The singing books used were "Happy Voices" and "Brightest and Best," by William Bradbury.

The contributions of the school were donated to the American Tract Society.

In 1875, owing to the removal of a number of the prominent supporters of the work at Woodhill, the chapel services were discontinued. During this year Henry B. Odell and family and some of the teachers changed their residence to Yonkers and others moved to New York, which greatly reduced the attendance of the school.

In the winter of 1875–76 Oliver Chambers took charge of the school. He was assisted by G. Livingston Morse, an officer in the First Presbyterian Church of Yonkers, who also had entire charge of the school during 1877–78. At this time, owing to the decrease of the population in the surrounding neighborhood, the number of pupils had decreased to about fifty, and the school was discontinued for two years.

In the spring of 1881 William Allen Butler, Jr., a member of the First Presbyterian Church of Yonkers, assumed by request the charge of the school, and continued in charge until the autumn of the same year, when it was again closed for want of helpers to properly carry it on.

In 1883–84 H. C. Fuller, of Hastings, carried on the school during the summer months, after which it was again closed.

The latest information of this little Sunday-school is given in the following note:

NORTH YONKERS, March 4, 1888.

"MISS KIRKWOOD: I received a letter from you some time ago asking for information concerning the Woodhill Chapel Sunday-school. The little Sunday-school has not amounted to very much this winter. The chapel has been so damp that we could not succeed in getting it dry and warm enough to be safe for the little children, so I invited

them to come and have Sunday-school in my parlor until warm weather. I live in the house, just in the rear of the chapel, formerly occupied by Henry B. Odell. On pleasant Sundays we have quite a number present. Our Superintendent is Dr. J. W. Nobles, who also has charge of the Bible-class, Mrs. Austin of the intermediate class, Mrs. Johnson of the boys' infant-class, and Mr. Richards and myself have the girls' infant-class. The entire infant-class numbers fourteen. The total number of pupils is thirty. Our school is held at three o'clock in the afternoon. It was reopened in October, 1887. We hope we will have a larger school next summer. Wishing you success in your excellent work, I am,

"Yours very respectfully,

"MRS. M. C. RICHARDS."

Wallace Pulver is on the honorary list of Sunday-school teachers from this school.

The Superintendents of Woodhill Sunday-school in their order of service have been: Cornelius W. Thomas, who was the founder of the school and its first Superintendent, 1858; Wallace Pulver, 1862; Henry B. Odell, 1864; Wallace Pulver, Acting Superintendent; Oliver Chambers, 1875; G. Livingston Morse, 1877; William Allen Butler, Jr., 1881; H. C. Fuller, 1883; J. W. Nobles, M. D., 1887. The year in which these gentlemen began their services is given, not their entire term.

Later than Mrs. M. C. Richards' note, the report has been received that Woodhill Sunday-school is flourishing, and is at present under the superintendency of Mr. Abram Austin, and has an enrolment of sixty scholars and eight teachers.

In connection with the school is a society called "The Epworth League." The hour of session of the school is 2:30 P. M., which is followed by preaching services at 3:30 P. M.

The present Trustees of Woodhill Chapel are Messrs. C. L. Kirk, J. R. Breese, James Austin, Firman Lawrence, Mr. Parker, and Mr. Chamberlain.

CHAPTER XV.

CENTRAL METHODIST CHURCH AND SUNDAY-SCHOOL.

On September 23, 1870, a meeting was held at the residence of William Jackson on Riverdale Avenue, to consider the expediency of forming another Methodist society in the south part of Yonkers. The following persons were present: William Jackson, John Embree, John C. Campbell, Searing Howell, Orange Webster, Reuben Barnes, Sylvanus Cokalete, and C. F. Moulton, who resolved to secure a place of worship and to secure the services of a Methodist clergyman. They appointed a committee to procure a place of worship, and the hall over the Yonkers Savings-Bank, on South Broadway, nearly opposite Hudson Street, was secured at a rental of $600 per annum. This hall was furnished at an expense of $400.

Presiding Elder Ferris gave his approval of the new organization and appointed Rev. George W. Lord as their pastor. The first prayer-meeting service was held in this hall on Thursday evening, October 20, 1870, and was largely attended. The first preaching service was held on Sunday, October 23, of the same year. Rev. Edmund A. Hill supplied the pulpit in the morning, preaching from the text, "Worship God," Rev. 19:10. Rev. Loyal B. Andrus preached in the evening. The hall, which accommodated 200 persons, was well filled at these services.

On the following Sunday, October 30, 1870, Rev. George W. Lord read from the pulpit the names of seventy-two members from the First Methodist Church on North Broadway, Yonkers, Rev. Frank Bottome, D. D., pastor of that church, having readily granted them letters of dismission. These seventy-two members constituted the first membership of the Central Methodist Episcopal Church of Yonkers.

The congregation increased so rapidly that the hall became too small to accommodate the growing congregation, and Getty Hall, on Main Street, was secured. Much

diversity of opinion existed in regard to a permanent site until the present central and eligible one on Hudson Street, near Riverdale Avenue, was purchased in September, 1871. The lot is 72 by 120 and cost $7,000. The corner-stone of the new church edifice was laid on Thursday afternoon, June 13, 1872. The presiding elder of the district, Rev. Dr. Brown, conducted the exercises. The programme was as follows:

Exhortation by the pastor, Rev. Frederick S. Barnum; hymn, read by Rev. John G. Oakley; prayer by Rev. L. W. Walworth; responsive reading by the presiding elder and the congregation; Scripture reading by Rev. David Cole, D. D.; address by Rev. D'C. Crawford, D. D.; hymn, read by Rev. L. W. Mudge; address by Bishop Peck; laying of the corner-stone by the presiding elder, assisted by the pastor; prayer by Bishop Peck; benediction by Rev. R. M. Stratton, D. D.

A metallic box was placed in the corner-stone, containing the following articles: a copy of the names of the pastor, trustees, stewards, class-leaders, Sunday-school superintendent, architect, builders, building committee, the names of the clergymen present, copies of the New York "Christian Advocate," the "Methodist," the "Yonkers Gazette," the "Yonkers Statesman," the "Yonkers Herald," "Methodist Almanac" for 1872, a letter from Rev. T. Ralston Smith, D. D., regretting his absence, the programme of services, and an old Methodist hymn-book presented by Mrs. Searing Howell, formerly owned by one of the first members of the First Methodist Church of Yonkers.

On Sunday, April 27, 1873, the first services were held in the lecture-room of the new church. Rev. Dr. Ridgeway preached in the morning, Rev. Dr. R. M. Stratton in the afternoon, and Rev. Dr. Brown in the evening. On Sunday morning, July 6, 1873, the church was dedicated. The pulpit and altar were occupied by a number of visiting clergymen and laymen from New York and elsewhere. Rev. F. S. Barnum began the solemn service with the following exhortation:

DEARLY BELOVED:—The Scriptures teach us that God is well pleased with those who build temples to his name.

We have heard how he filled the temple of Solomon with his glory, and how in the second temple he manifested himself still more gloriously. And the Gospel approves and commends the centurion who built a synagogue for the people. Let us not doubt that he will also favorably approve our purpose of dedicating this place in solemn manner for the performance of the several offices of religious worship; and let us now devoutly join in praise to his name that this godly undertaking hath been so far completed, and in prayer for his further blessing upon all who have been engaged therein, and upon all who shall hereafter worship his name in this place.

A hymn of dedication written for the occasion by Rev. Dr. Bottome, beginning "Praise ye the Lord, ye people, praise," was read by the venerable Rev. Dr. Joseph B. Wakely; prayer by Rev. Dr. John M. Reid; Scripture lesson read by Rev. Dr. R. M. Stratton; hymn read by Rev. George W. Lord.

Rev. Bishop Simpson preached the sermon from St. John 20:29—"Jesus saith unto him, Thomas, because thou hast seen me thou hast believed; blessed are they that have not seen and yet have believed."

At the conclusion of the sermon Rev. Dr. Reid stated that the cost of the building, lots, and furniture was $40,000, and that there was a funded debt of $15,000 and a floating debt of $13,000. Subscriptions were then received for over $10,000, and the services were closed with the benediction by Rev. Dr. Wakely.

At the afternoon service Rev. J. H. Lent, of Ashford, read the opening hymn, and Rev. Dr. Smith, of the First Presbyterian Church of Yonkers, offered prayer. Rev. Dr. John M. Reid preached the sermon from Mark 6:3—"And they were offended at him." It was an able effort.

The evening service was opened by the reading of a hymn by Rev. David Cole, D. D. Rev. Dr. Cyrus D. Foss preached from John 4:38—"Other men labored, and ye are entered into their labors."

At the close of this service additional subscriptions were received, the total amount raised being $23,250.

The dedicatory service then took place conducted by

Bishop Simpson. William Jackson, Joseph L. Proseus, Searing Howell, Charles Jayne, Charles P. Bynon, Abram S. Radcliff, B. F. Hawley, and John Forsyth, trustees, took places in front of the altar. The 122d Psalm was read in alternate verses by Bishop Simpson and the congregation, at the close of which the venerable William Jackson, in behalf of the trustees, said: "We present unto you this building to be dedicated as a church for the service and worship of Almighty God." The Bishop repeated the declaration used in the dedicatory service according to usages of the Methodist Episcopal Church.

The service concluded with prayer, doxology, and the benediction. In addition to the clergymen taking part there were present Rev. William S. Langford, D. D., rector of St. John's Episcopal Church, Yonkers, Rev. E. A. Hill, and Rev. J. H. Hartwell.

The church building is of brick with blue-stone trimmings. It has a frontage of sixty-five feet on Hudson Street, including the two towers, and is ninety feet deep. The tower on the east side is surmounted by a spire 150 feet in height.

The size of the auditorium on the second floor is 56 by 73 feet, with an end gallery 16 feet wide. The height of the ceiling in the auditorium is 35 feet. There are three aisles and at either side of the pulpit is a door—the one on the right leading to the Sunday-school room in the basement, and the other, on the left, into a small lavatory.

The Sunday-school room in the basement is 56 by 60 feet, with two class-rooms 18 by 20. The ceiling is twelve feet high. The auditorium was finished by J. and G. Stewart. The other mason work was done by John C. Campbell and Son. The carpenter work was by David and Marvin Oakley. The architect was Richard Jones, of Brooklyn.

The cost of the edifice, including the ground, was $42,000. The church was erected when building material was at a high rate. The white marble tablet between the towers bears the following inscription: "Central Methodist Episcopal Church. Erected 1872." The church is a substantial, convenient, and comfortable edifice.

Rev. Frederick S. Barnum succeeded Rev. Mr. Lord.

Rev. A. H. Ferguson was the next pastor. During his pastorate the current expenses were promptly met and $9,000 of the bonded debt of $15,000 was paid off. Rev. Ezra Tinker succeeded Rev. Mr. Ferguson, who was succeeded by Rev. Alexander McLean in 1878. During his pastorate $7,000 of the mortgage debt was paid, a small strip of land in the rear of the church lot was purchased, and the floating debt was paid.

At the celebration of the tenth anniversary of the church in 1880, the sum of $1,000 was raised by subscriptions and in cash. At the close of the session of the New York Conference, which met in the Central Methodist Church in 1881, Rev. P. R. Hawxhurst was appointed pastor. He was followed by Rev. Lucius H. King, D. D., who resigned on account of ill-health in 1885. In April, 1885, Rev. Charles W. Millard became pastor. Several needed improvements were made during his pastorate. In September, 1887, the pulpit platform was extended and a new organ-loft was made for the members of the volunteer choir. The new organ was secured principally through the efforts of J. Warren Goodale. It cost $1,500.

The walls were rekalsomined, the floors were newly carpeted, and the vestibule was supplied with new matting. The principal improvement was the substitution of ten handsome stained glass windows for the old ones. The subscriptions for these windows were made through the indefatigable efforts of Mrs. Abram S. Radcliff, assisted by Mrs. C. P. Bynon.

Six of these beautiful windows were donated by Messrs. Alfred W. Serrell, A. T. Serrell, Marvin Oakley, David Oakley, Hamlin J. Andrus, Norton P. Otis, Charles R. Otis, and Solomon Oakley, and the remaining four were purchased by the contributions of others in the congregation. Noticeable among them is the beautiful memorial window to the late Searing Howell, who was a liberal contributor towards the church building fund, and an active, useful, and devout Christian member of the church. This window is of a floral design. On the right panel is inscribed: "Blessed are the dead who die in the Lord." On the left: "I have fought a good fight." And on scrolls: "In memory

of Searing Howell." These windows were from the establishment of Otto C. Flack, New York.

At the expiration of Rev. Mr. Millard's pastorate the official board passed the following preamble and resolution, February 23, 1888:

Whereas, Rev. Charles W. Millard has for the past three years been the pastor of the Central Methodist Episcopal Church in this city, and, according to the usages of our governing body, our relations as pastor and people are about to cease; therefore be it

Resolved, That we, as official members of the Central Methodist Episcopal Church, assembled in our fourth quarterly conference, do express our warm appreciation of the valued services he has rendered to us as a church; and we sincerely regret that we must so soon lose the companionship of so accomplished a gentleman, so congenial a brother, and so effective a preacher and pastor: and wherever he may be called for future work, we wish him the highest degree of success and prosperity in his new associations.

A farewell reception was given by the congregation to Rev. and Mrs. Millard previous to their departure to Morrisania, in May, 1888.

Addresses were made by Rev. Dr. Cole, Rev. Dr. Strobridge, and Rev. C. E. Allison, paying a high tribute to the work and influence of Rev. and Mrs. Millard.

During the evening a vote of thanks was read from the Ladies' Aid Society to Mr. Millard for his kindness in delivering his lecture, "On and Beyond the Sea."

In November, 1888, the Ladies' Aid Society, assisted by others connected with the church, held a fair in Warburton Hall, which was handsomely decorated. Booths representing the twelve months of the year were located about the hall. The result of five days and nights of labor was net proceeds of $1,200. The fair paper, the voting, and the sales were instrumental in about equal parts in producing this grand result. The money was applied towards paying the debt on the parsonage.

The financial crisis of the year 1873 was the occasion of the loss of many of the subscriptions which were made at the erection of the church, and consequently much of

its indebtedness remained, from which it is gradually recovering, and at this date there is a promising future for this persevering and enterprising people.

The church has been graciously favored with several revivals which have resulted in large ingatherings, not only of the members of the congregation, but others from without, who were not attendants on any church organization.

The first year, in the spring of 1870, fifty-eight probationers were received. The second ingathering occurred under the pastorate of Rev. Ezra Tinker, in 1877, who was assisted in the special services by Rev. E. P. Hammond. Another was under the pastorate of Rev. Alexander McLean. Others followed during the pastorate of Rev. P. R. Hawxhurst in the years 1881–84, all of which added to the membership.

The pastors of the Central Methodist Church and their terms of service have been: Rev. George W. Lord, 1870–1872; Rev. Frederick S. Barnum, 1872–1874; Rev. A. H. Ferguson, 1874–1877; Rev. Ezra Tinker, 1877–1878; Rev. Alexander McLean, 1878–1881; Rev. P. R. Hawxhurst, 1881–1884; Rev. Lucius H. King, D. D., 1884–1885; Rev. Charles W. Millard, 1885–1888; Rev. W. McKendree Darwood, D. D., 1888–1891.

The present pastor of the Central Methodist Episcopal Church—Rev. W. McKendree Darwood, D. D.—was born near Cambridge, England, and came with his parents to this country and settled in Indiana in 1849. He was admitted to the Northwest Indiana Conference of the Methodist Episcopal Church, in 1868, and was ordained an elder by Bishop E. R. Ames in 1871. In 1887 the degree of D. D. was conferred upon him by Baker University, of Kansas, the oldest university in that State. Dr. Darwood has filled the following appointments, Northwest Indiana Conference: 1868–1869, Frankfort; 1870–1871, Delphi; 1872–1874, Laporte; 1875–1877, Centenary, Terre Haute; 1878, South Bend; 1879, Asbury, Terre Haute. New York Conference: 1880–1881, St. Paul's, Peekskill; 1882–1884, Bedford Street, New York; 1885–1887, Washington Heights; 1888–1891, Central Church, Yonkers.

Rev. Dr. Darwood's style of delivery, without notes, is one that cannot fail to hold attention and make deep impressions.

The number of communicants at present is 325; 148 have been received during his pastorate since April, 1888. The attendance at the weekly prayer and praise meeting held by this church is three hundred. It is the largest prayer-meeting maintained by the churches of the city at this writing.

The valuation of church property is $43,000. The value of the church parsonage is $8,000.

Twelve thousand dollars has been paid on the debt of the church during Rev. Dr. Darwood's pastorate to this date, May, 1891. The amount of the present indebtedness on the church is $12,000, on the parsonage $5,500.

The first trustees of the church, elected September 14, 1870, were William Jackson, Charles T. Brush, Reuben Barnes, Orange Webster, John Embree, John C. Campbell, Joseph L. Proseus, Searing Howell, and Sylvanus Cokalete.

The official board of the Central Methodist Episcopal Church is composed as follows: Trustees—M. R. Oakley, John Forsyth, A. W. Serrell, A. S. Radcliff, J. W. Goodale, F. O. Hartshorn, Thomas Caddoo, W. A. Frost, and J. C. Campbell, Jr. Stewards—A. T. Serrell, J. C. Stillwell, J. W. Bynon, Robert Nickerson, C. P. Bynon, S. D. Oakley, John Mathews, John P. Lewis, J. D. Van O. Linda, E. W. Fols, G. W. Christian, M. S. Bradt, and A. E. Eldredge.

The class-leaders are John Forsyth, Benjamin Sullard, Ambrose Hill, Mrs. A. M. Darwood, and Mrs. Charles P. Bynon.

The officers of the Ladies' Aid Society are: Mrs. W. McKendree Darwood, President; Mrs. A. S. Radcliff, Vice-President; Mrs. B. J. Berrian, Jr., Secretary; Mrs. George Coddington, Financial Secretary; Mrs. Wm. H. Veitch, Treasurer.

On Wednesday, September 10, 1890, the Lend-a-Hand Society was organized to prosecute the social money-raising work of the church. Officers were elected as follows: Miss Mary Barnes, President; Miss Evie Serrell, Vice President; Miss Julia Barnard, Secretary; Miss Fannie E. Radcliff,

Treasurer. Chairmen of Committees—Mrs. J. D. Van O. Linda, Social and Entertainment; Miss Medora M. Wheaton, Printing and Advertising; Miss Susie B. Radcliff, Refreshments. There are about twenty charter members.

Another society connected with this church is the Epworth League, recently organized.

J. Warren Goodale served the church as its organist efficiently and acceptably for a period of fourteen years, beginning in 1872. The present organist is John B. Forsyth.

The volunteer choir of ten voices is under the excellent leadership of Alfred W. Serrell.

The present pulpit Bible was presented by the Ladies' Aid Society. On it is inscribed, "Central M. E. Church, Yonkers." It has the following imprint: "Carlton and Lanahan, New York, 1868."

The communion service was presented to the church in 1870 by Mrs. Wm. H. Veitch.

The handsome pulpit-scarf was presented by Miss Susie B. Radcliff.

The church clock was the gift of a young ladies' Bible-class in the Sunday-school, composed of Misses Lillie Stephens, Minnie Stephens, Gertie Odell, and Edith Barnes, who also presented the pastor's pulpit chair.

The sacrament of the Lord's Supper is celebrated on the first Sunday in each month. All pews are free.

The parsonage is on the corner of Buena Vista Avenue and Hudson Street.

The present sexton of the church is Edward J. Earl, who has served in that capacity since December, 1884.

THE SUNDAY-SCHOOL.

The Sunday-school connected with this church was organized in the same hall in which the church was organized, the first session being held on Sunday afternoon, October 20, 1870. It opened with forty-five scholars and fifteen teachers, the latter of whom were: Mr. and Mrs. Searing Howell, Mr. and Mrs. Charles P. Bynon, Miss Helen Masten, Miss S. Campbell, Miss Mary Scott, Miss Kate Carpenter, Miss Ida Carpenter, J. W. Devlin, I. Travis, Charles

Oakley, John Forsyth, J. Doremus, and Miss Hannah Cokalete. Cyrus F. Moulton was elected its first superintendent.

A printed report of the school in May, 1871, gives the following statistics: "Since the formation of this Sunday-school the promoters have met with a success which has fulfilled all their expectations. Commencing about seven months ago with a few scholars, they have gone on increasing so rapidly that now the roll is over one hundred and forty scholars. The school is held in the Grand Army Hall, south of the Yonkers Savings-Bank, at two o'clock P. M. The following are its officers and teachers: C. F. Moulton, Superintendent; J. W. Devlin, Assistant Superintendent; Mrs. Sarah Howell, Lady Superintendent; Charles P. Bynon, Secretary; Searing Howell, Treasurer; J. Willet Bynon, Librarian; Obadiah Eddy, Assistant Librarian. Teachers—Mrs. Sarah Howell, Miss Martha Bynon, Miss Mary Morris, Miss Helen Masten, Miss Jennie Burnett, Miss S. Campbell, Miss Kate Carpenter, Miss Ida Carpenter, Messrs. Searing Howell, J. W. Devlin, I. Travis, Charles Oakley, J. B. Oakley, John Forsyth, J. Doremus, and David Phillips. Miss Hannah Cokalete, infant class teacher. There are thirty pupils in this class."

The school occupied the Grand Army Hall until its removal to the basement of the new church in the summer of 1873. This room is attractively furnished, with reversible settees and Scripture mottoes and pictures, a large Scripture map, and a clock. To the southwest of the main room is the room occupied by the primary department and at the southeast is the room of the largest adult Bible-class.

During the years it was without a permanent place of meeting the school continued to increase in influence and usefulness, and many were added to the church from the school through the precious revival with which the church was visited in 1871 and the years which followed.

The Christmas festival of 1875 was held in the Sunday-school room in the basement of the church. The walls were tastefully decorated with stars and wreaths of evergreen and the pillars were entwined with the same.

The service began with singing by eight young ladies. The pastor's address by Rev. A. H. Ferguson, and recita-

tions by Misses C. Hill and B. Hill, N. Bynon, and F. Radcliff, and Masters E. Hill, S. Carpenter, and G. Morris, followed. Four little girls from the primary department repeated in concert the first twelve verses of the fifth chapter of Matthew.

A box of confectionery containing $5 was presented to the chorister. The pastor was presented with a large box marked "Family Groceries." Books were presented to the children and the closing address was made by Master John B. Forsyth.

The following printed report of the school in the centennial year, 1876, gives an accurate account of its condition at that time: "The Sunday-school connected with the Central Methodist Episcopal Church on Hudson Street is rapidly growing in numbers. It meets every Sunday afternoon at 2:30 o'clock, and the children are always prompt in their attendance and all take a lively interest in the exercises. The following figures show the statistics of the school at the close of the year 1876: Officers, 8; teachers, 19; scholars on register, 150; average attendance, 117; largest attendance, 142; number in primary class, 35; deaths, 1; volumes in library, 340. The officers of the school are: J. Willet Bynon, Superintendent; Ambrose Hill, Assistant Superintendent; Miss Sarah Beckham, lady Superintendent; Charles P. Bynon, Secretary; Obadiah Eddy, Treasurer; Charles Hill, Librarian; O. C. Eddy and Charles Peck, Assistant Librarians. The teachers are: Miss Sarah Beckham, Miss Mary Hill, Miss Matilda Duff, Miss Kate Carpenter, Miss Martha J. Bynon, Miss Julia Kipp, Miss Etta Stephenson, Miss J. V. Bynon, Mrs. Howlett, Mrs. Geo. Halsey, Miss E. J. Morris, Mrs. Ellen E. Masten, Mrs. David Oakley, Messrs. Searing Howell, John Forsyth, George Carter, George Halsey, Edward Slade, John Carpenter, William Briggs, and J. Relyea. Searing Howell has a large Bible-class of young men, and Mrs. Sarah Howell is the earnest teacher of a large class of adults which gathers in the gallery of the church."

In 1884 the school had on the record-book 241 scholars and twenty-seven officers and teachers.

In May, 1888, at the suggestion and through the efforts

of the pastor, a young people's society was organized. It was called the "Lyceum of the Central Methodist Episcopal Church of Yonkers, N. Y." The object of this lyceum is the spiritual, moral, and intellectual improvement, the enlargement of personal influence, and the enjoyment of Christian fellowship, and to develop facilities for religious culture, mental improvement, and social intercourse of its members. Devotional, membership, entertainment, and visitation committees were appointed.

The first entertainment of the lyceum was held Thursday evening, January 3, 1889, before a large audience, in the lecture-room. President John C. Stilwell announced the programme, in which Dr. R. A. Fones, Mrs. James Dykes, Miss Darwood, Charles H. Crow, and S. C. Van Tassell took part. The reading of the first number of the "Ventilator," the society paper, by its editor, S. Joseph Lawrence, concluded the entertainment. The reading of the first number consumed over half an hour of time. The contents were all original. Among the contributed articles was an interesting account by S. C. Van Tassell of his experiences before Charleston at the close of the war, in 1865—the writer having been in service on the monitor "Mahopac."

This paper is issued bi-monthly and read at the lyceum entertainments. Its contents are made up of essays, sketches, poems, etc., by any members who desire to contribute. The proceeds of these entertainments are devoted to the society's expenses and are contributed to the church work. The lyceum now numbers eighty members. Its officers are: John Matthews, President; John C. Stilwell and Miss Jennie Serrell, Vice-Presidents; Miss Fannie Radcliff, Secretary; Mrs. R. Nickerson, Treasurer.

The circle of the King's Daughters connected with this school is called "The Central Circle." The officers are: Miss Ida Skipper, President; Miss Nellie Bynon, Secretary. The members of this circle contributed $50 towards the parsonage fund in November, 1888. They are now considering plans for future work.

At the Christmas festival of 1888 Alfred W. Serrell, Superintendent, presided, and after an interesting programme of music and readings, in which Eddie Bynon,

John B. Forsyth, Rev. Dr. Darwood, Miss Alice Coddington, Emma Serrell, Ena Serrell, Lillie Stevens, Evie Serrell, Ida Skipper, Edith Barnes, Gertie Odell, Susie B. Radcliff, Carrie Van Tassell, Jennie Serrell, Bessie Eldredge, Louise Frost, Harold Hobson, Willie Littebrandt, and others took part, candies and fruits were distributed among the scholars and there were reciprocal presentations among teachers and their classes. Superintendent Serrell received a handsome gold-headed ebony cane, and Assistant George W. Christian an elegant silk umbrella, from the school.

Children's Day is observed by the school, the services being held in the church usually and sometimes conducted by the pastor. On Sunday morning, June 9, 1889, the children filled two-thirds of the room, and their pretty summer dresses and happy faces, combined with the abundance of beautiful flowers on person and on pulpit, made a very pleasing scene. Superintendent A. W. Serrell was in charge, and the children sang with spirit and took part in the responsive readings.

Recitations were given by Nellie Veitch, Louise Frost, Emma Paulding, Ella Miller, and Willie Littebrandt, and Ena and Lulu Serrell sang a duet with chorus. Several infants were baptized. Rev. Dr. Darwood's address was short, appropriate, and interesting. Six young ladies passed around the contribution baskets, and a goodly sum was raised for the work of educating boys for the ministry.

The school enjoyed another of its delightful annual excursions on Wednesday, July 10, 1889, going by the iron steamer "Sirius" to Laurelton Grove, Cold Spring Harbor, Long Island Sound. The music was furnished by Bright's band. The Sunday-schools of the Reformed and First and Central Methodist Churches united on that excursion.

The Christmas festival for 1889 was given in the lecture-room of the church. Superintendent Alfred W. Serrell presided and directed the singing of the school, of which there was considerable, which was well done. Miss Serrell at the organ and Edward Bynon at the piano accompanied.

Presiding Elder A. J. Palmer made the opening prayer.

Recitations were given by Georgie Gorse, Jessie Stilwell, Herbert W. Stilwell, Charlie Stevens, Clifford Stevens, Lottie Starr, Blanche Hepenstal, and Jessie Hepenstal.

The second part of the entertainment consisted of a cantata of "Santa Claus and Mother Goose," in which the following costumed characters were represented:

Santa Claus	Peter Soetemon.
Mother Goose	Miss Dora Wheaton.
Jack	Alfred Serrell.
Jill	Miss Ena Serrell.
Daffy-Down-Dilly	Miss Nellie Veitch.
Humpty Dumpty	William Caddoo.
Bo-Peep	Miss Louise Frost.
Jolly Miller	Harry Pickens.
Jack Horner	Leslie Stevens,
Sky Sweeper	Miss Laura Hubbell.
Polly Flinders	Miss Lulu Serrell.
Boy Blue	William Littebrandt.
Miss Muffet	Miss Emma Serrell.
Mother Hubbard	Miss Alice Coddington.
Mistress Mary	Miss Lillian Stevens.
Tommy Tucker	Edward Bynon.
King Cole	E. M. Yerks.
Little Child	Miss Bessie Eldredge.

Santa Claus Soetemon, at the close of the cantata, presented the prizes and gifts to scholars and teachers. Rev. Dr. Darwood, the pastor, pronounced the benediction.

A Young People's Society of Christian Endeavor was organized Wednesday night, January 29, 1890, with about thirty-five members and these officers: J. D. Van O. Linda, President; J. C. Stilwell, Vice-President; Miss Longley, Corresponding Secretary; Miss Fannie E. Radcliff, Recording Secretary; Miss Darwood, Treasurer.

The musical and literary exercises of the Christmas festival of the Central Methodist school were held in the church on December 30, 1890. They consisted of a cantata by W. Howard Doane, entitled "Santa Claus," performed by about fifty young ladies, young gentlemen, and children, upon a large platform which had been erected over the altar. Although an admission fee of twenty-five cents was charged to all non-members of the school, the church was nearly filled.

Theodore Courtright was the musical director; Miss Lillian P. Courtright, piano accompanist. The best singing in the cantata was done by the chorus, which had been well drilled by the director; the volume and quality of tone was excellent. Prominent parts were taken as follows, the solo singing being sweet and pleasing:

Duet—When the Shepherds - - Miss Carrie Van Tassell and Miss Medora M. Wheaton.
Solo—Invocation to Joy - - - - - - - Miss Jennie Serrell.
Quintette—'T is Merry Christmas - Miss Louise Worden, Miss Grace Eldredge, Miss Alice Coddington, Alfred W. Serrell, and Harry Picken.
Solo—The Wonderful Song - - - - - - - Miss Ena Serrell.
Duet—Gentle Hope, Your Pretty Secret - Miss Evie Serrell and Miss Laura Hubbell.
Solo—Sombody 's Coming - - - - - - Miss Nellie Hubbell.
The Prayer Song - Carrie Oakley, Florence Coddington, Olie Otis, Ethel Jackson, Grace Barker, Clifford Stevens, and Willie Maloy.
Solo—The Lullaby Song - - - - - - - Miss Louisa Frost.
Trio—The Fairy Blessing - - Bessie Eldredge, Jessie Stilwell, and May Bradt.
Piano Solo—Reindeer Galop - - - - - Miss Lillian P. Courtright.
Solo—Santa Claus' Greeting - - - - - Alfred W. Serrell.

Nellie Veitch, Lulu Serrell, Emma Paulding, Ella Miller, and Willie Fox had prominent parts also.

After the cantata the school descended to the lecture-room, where all the children were made happy with gifts of books, candies, oranges, etc. There were a number of special presents.

The Primary Department meets in a small room adjoining the main room. It is properly equipped and furnished with an organ, blackboard, and all that is necessary and which is convenient to impart instruction in this interesting class of Sunday-school work. Its teachers have been Miss Hannah Cokalete, Miss Helen Masten, and Mrs. Dinsmore, who was assisted by Miss Mildred Kear. It is now under the guidance of Mrs. Charles P. Bynon, who is assisted by Miss Evie Serrell, who acts as organist and leader of the singing, and Miss Courtright.

Mrs. Bynon has had charge of this department since January, 1883. She is deeply interested in her work. That her lessons are intelligently and conscientiously prepared is evident from the interest and attention which are mani-

fested by her class. Under her prayerful instructions it has met with marked success. The International Series of Lessons is taught with the Methodist catechism and commandments. The contributions of the class are donated to the benevolent fund of the school. The "Picture Lesson Paper" is circulated in this department. The present attendance is 115.

A handsome certificate, upon which is the figure of John Wesley holding a Bible on which is inscribed his dying utterance, "The best of all is, God is with us," is presented to each pupil upon his becoming a member of the school, and a certificate of dismission is also given to each scholar upon leaving the school to enter another. The late Superintendent, A. W. Serrell, has in his possession the certificate of his admission to his first Sunday-school.

The pastors' wives have always been identified with the school, and often the classes taught by them have been the largest in the school. Mrs. Alexander McLean, a former pastor's wife, had charge of a large adult class during her husband's pastorate. She was eminently successful in her work, and is held in loving remembrance by her former pupils, some of whom became teachers in the school. Mrs. Charles W. Millard also had a large adult class, and from that class a large number were added to the communion of the church while under her charge. The present pastor's wife, Mrs. W. McKendree Darwood, has a class of twelve young ladies.

The largest adult Bible-class is composed of men and women, some of whom are heads of families, and at present is taught by Alfred T. Serrell. From these classes the classes of teachers who are temporarily absent are supplied with teachers. These classes are the training classes of the future teachers of the school.

The teachers who have been connected with the school ever since its organization and who are still there are John Forsyth, J. Willet Bynon, and Mr. and Mrs. Charles P. Bynon; the latter, since her connection with the school, being absent but one year on account of serious illness. These teachers and officers, for their long-continued servi-

ces in the school, are enrolled upon the honorary list of Sunday-school workers in Yonkers.

During the year 1888 and in the early part of 1889 there was received into the communion of the church quite a large accession from the Sunday-school as the result of the faithful and prayerful efforts of the pastor, Rev. Dr. Darwood, and the superintendent and teachers.

The members of the Sunday-school presented the church with a handsome Chickering piano in 1888 for use in the weekly services of the church as well as for the Sunday-school.

The school is self-supporting and contributes from $150 to $200 annually for missionary purposes. Teachers' meetings are held monthly.

During Mr. Serrell's superintendency special attention was given by him to the cultivation of the musical talents of the children and in the selection of the best and most appropriate hymns for Sunday-school use. His administrative and business ability was manifested in the management of the school, which under his superintendency nearly doubled in numbers. A noteworthy item in connection with his work in the school is that he was never late at any of its sessions nor absent unless out of the city.

Mrs. William H. Veitch served the school, as its lady Superintendent, efficiently for nine years.

The Junior Epworth League—recently organized—is composed of the younger members of the Sunday-school. Under the excellent leadership of the pastor's wife, Mrs. McK. Darwood, they are being trained in methods of Christian work.

George W. Christian was the Assistant Superintendent of the school for three years, also the Secretary of the Missionary Society for three years.

The superintendents in the order of service, so far as can be ascertained, have been: Cyrus F. Moulton, elected October 23, 1870, J. Willet Bynon, Morris Valentine, Solomon D. Oakley, Acting Superintendent, Sherburne C. Van Tassell, Alfred W. Serrell, who was elected in May, 1884, and served till April, 1891, and Theodore Courtright, elected May, 1891.

The present officers, May, 1891, are: Theodore Courtright, Superintendent; Alfred W. Serrell, Vice-Superintendent; Mrs. J. C. Wheaton, Lady Superintendent; S. C. Van Tassell, Secretary; Harry Picken, Assistant Secretary; J. W. Bynon, Treasurer; Charles Lindale, Librarian; Leslie Stevens, first Assistant Librarian; J. Irving Van Tassell, second Assistant Librarian; Edward Bynon, third Assistant Librarian; Edward Bynon, Organist.

The record book of the school for 1889–91 includes the following teachers: Mrs. R. Barnes, Miss Barrett, Miss S. Beckham, Mrs. Charles P. Bynon, Mrs. Dinsmore, Mrs. W. McK. Darwood, Mrs. F. Howlett, Miss Laura Hubbell, Mrs. A. T. Kear, Mrs. J. W. Bynon, Miss A. Pickens, Mrs. Rhodes, Mrs. J. C. Wheaton, Miss A. Webb, Miss Ada Webb, Mrs. John Woodruff, Miss L. Worden, Miss E. Serrell, Mrs. G. W. Christian, Miss Cora Otis, Miss N. Bennett, Miss Sadie Woodruff, Miss Codington, Miss Dora Wheaton, Miss M. M. Wheaton, Mrs. J. Slim, Mrs. H. H. Meeks, Mrs. A. Tompkins, Miss C. A. Van Tassell, Miss E. Barnes, Miss A. Barnard, Miss S. Radcliff, Miss F. Radcliff, Mrs. A. E. Eldredge, Charles P. Bynon, J. W. Bynon, A. E. Eldredge, John Matthews, S. D. Oakley, John Slim, William J. Tompkins, John Van Winkle, Sherburne C. Van Tassell, G. W. Christian, Chas. Oakley, Ambus Hill, John Breen, and M. Diets. Primary Department: teachers, Mrs. C. P. Bynon, Superintendent; Assistant, Miss Lillian Courtright.

The number of officers and teachers is 38; number of pupils, 325; number of library books, 470.

The singing books used by the school are the "Epworth Hymnal" and "Songs of Joy and Gladness."

The lesson helps are the Berean graded series of question books, published by Hunt & Eaton, New York, and the "Sunday-school Journal."

CHAPTER XVI.

THE AFRICAN METHODIST EPISCOPAL ZION CHURCH AND SUNDAY-SCHOOL.

THE first religious effort put forth in Yonkers in behalf of the colored people was in the year 1860–61, when William Griffin, a member of the First Methodist Church, assisted by several others whose names cannot be recalled, hired a small room in a cottage on Guion Street, in the vicinity of the Mansion House. How long meetings were held there cannot be ascertained.

In the years following a small company of these people gathered in a room in the skin factory building, near the corner of Nepperhan Avenue and Mechanic (now New Main) Street. This room has become historic in connection with church and Sunday-school history in Yonkers, as being the birthplace of the Nepperhan Avenue Baptist Mission Sunday-school and of the Westminster Church.

Their next place of meeting was in Flagg's Hall, on Mechanic Street. At that time the meetings were under the auspices of the Union Church Society (colored) of New York city, which sent members to conduct these meetings. How long they were held it cannot be definitely ascertained, but some time after their discontinuance the enterprise was again re-commenced by William Griffin, James Lawson, and Warren Purdy, who succeeded in obtaining the fire engine house on Chicken Island, which was located on what is now Post Lane.

It was there the enterprise began to grow, and the meetings were well attended. The services of members from other churches were secured, and prominent among them was Dr. Gabriel P. Reevs, who rendered them valuable services, as he did also in Townsend Hall, No. 50 North Broadway, which was their next place of meeting. It was in this hall that Francis J. Moultrie began his work in connection with this mission enterprise and rendered efficient service.

The Westminster Presbyterian Church shortly after took up the work, as stated by Rev. Lewis W. Mudge in his historical discourse of the Westminster Presbyterian Church, from which we quote: "The work was commenced by the efficient Bible-reader, Mrs. Lizzie Russell, who was in the employ of our church from the summer of 1867 to the beginning of 1870. Owing to the great success of this work, Mr. Theo. Leggett, now Rev. Theo. Leggett, pastor of the Presbyterian Church of Chester, N. Y., was engaged two years during the vacations of the seminary and a considerable portion of one term. He preached regularly to this people on the Sabbath, first in a store on the west side of North Broadway, between Wells Avenue and Dock Street, afterwards in the hall on the east side opposite. After the close of his engagement, at the request of the colored people, the gallery in the rear of the church was accorded to them. During all this time also a weekly prayer-meeting was held for them at the house of Mrs. Russell, and under the charge of Mr. Rich, the pastor generally being present. In 1870, against the advice of myself and others, they determined to organize a church. For five years they have been struggling, but can hardly be called established as yet. This church is also properly a child of ours."

Such were the steps which led to the organization of the African Methodist Episcopal Zion Church, the first colored church in Yonkers. After leaving Townsend Hall, the little congregation worshipped in Rooney Hall, on North Broadway. This hall was formerly over what is now known as Weller and Welsh's large dry-goods store. After remaining there for a time they returned to Townsend Hall.

It was also in Townsend Hall that we learn, from the testimony of one who attended these meetings, that the first communion service which was administered to a colored congregation in Yonkers was conducted by Rev. David Cole, D. D., pastor of the Reformed Church of Yonkers. The mission was then known simply as the Colored Church of Yonkers, although no formal organization had been effected.

The church was organized with ten members in Townsend Hall in May, 1871, by Rev. Jacob Thomas (now Rev. Dr. Thomas) of the New York Conference of the A. M. E. Zion Church of America. From here they went to a building erected for them on North Broadway, near Wells Avenue, by Thomas C. Cornell. After this was removed, they occupied for a brief period the basement of the First Presbyterian Church from 1884 to 1885, kindly tendered to them by the trustees of that church, until they found a permanent resting-place in their church which was erected on New Main Street near Kellinger Street.

William Griffin* was chairman of the organization meeting.

* Born in 1811, passed out of earth life to a heavenly on January 5, 1888, William H. Griffin, of Yonkers, in the 77th year of his age.

Funeral services were held in the chapel of the First Methodist Church, on Sunday, January 8. They were conducted by his pastor, Rev. George E. Strobridge, D. D., who said:

We are called to the funeral of no ordinary man, and we are gathered here as sincere mourners. We are not here to eulogize his character. The best thing we can say of him is that he gave his heart in early manhood to his Saviour. He listened to the voice of the Holy Spirit and gave his heart to Christ and his hand to His church. He became a member of this church under the pastorate of the Rev. J. D. Bangs, in the year 1837, and he has outlived almost all the members of this church at that time.

He was a good man. That is a great thing to say of any man. We may say of a man that he is a rich, a learned, an honorable man; but to say of a man that he is a good man means much. He was remarkable for his cleanness of hand and heart. He was never known to cheat any one out of a single dollar, nor injure by a single word the reputation of any one.

A Christian friend, while visiting him during his last illness, asked him in regard to his faith in the Saviour, when he replied, "I trust in the blood of Christ. I can do no more. He saves, and he alone. Jesus' blood cleanses from all sin." He was a generous man, and gave to this church liberally. He was not a rich man. All he secured was a little two-story frame house; but he was a hard-working man, as you well know, and every dollar he dug out of the earth by hard labor. He never declined an appeal for money. A sister in this church once asked him for a contribution towards a benevolent object. He put a sum into her hand which surprised her, and she said, "Have n't you made a mistake?" He replied, "No, I want you to have all of it."

He gave steadily and conscientiously. When I came to Yonkers he came to see me, as I thought, to call upon me as his pastor, as I had so recently come. I well remember how he came tremblingly up the steps, leaning upon his cane, and put his contribution for the new church into

James Lawson, Madison Milford, Francis Moultrie, Isaac Peeke, Albert Skinner, and Harrison Ward composed the first board of trustees of the church. Of the original ten members, but one—James Lawson—remains in the communion of the church at this time.

The corner-stone of their church building was laid on Wednesday afternoon, October 15, 1884. Rev. R. H. G. Dyson, of New York, announced the opening hymn, and Rev. G. E. Smith, of Brooklyn, offered prayer, which was following by Scriptural readings by Rev. J. Thomas, of New York. Rev. John Reid delivered the address and was followed by Rev. C. E. Allison. The corner-stone was laid by Rev. Dr. David Cole, of the Reformed Church of Yonkers. Rev. Lyman Cobb, Jr., who by their request acted as treasurer of the building fund of this church, was also invited to participate in these exercises, but was unable to be present. On the corner-stone is simply inscribed "1884." Within the stone was placed a copy of the Scriptures and names of the former pastors and officers of the church.

The dedicatory exercises were held on Sunday afternoon, April 12, 1885. Right Rev. S. S. Jones, Bishop of the first district, and Rev. H. W. Decker, Presiding Elder of the district, conducted the exercises. The music was furnished by the choir of Little Zion Church, of New York, J. H. Davis, organist; Mrs. A. Smith, first soprano; Miss E. Grier, second soprano; Miss Jenefer, alto; Mrs. Decker, alto; Mr. Morris, basso.

my hands. He loved this church, and it is proud to have the name of William Griffin inscribed on its record book, as it was written years ago in the "Lamb's Book of Life" when he gave his heart to Jesus.

A few days before his decease he said to a member of his family, and one whom he loved as a son and who loved him as a father, "There are two things I would like to do. I would like to go out to the cemetery where I used to work, and look around and see if everything is right. And I would like to go down and see the new church." But God did not gratify his wishes.

You know what his occupation was, and how often he could say with the old sexton, "I gather them in, I gather them in." And he did his work very tenderly, as many know.

William Griffin was a simple, modest, earnest working Christian. "Servant of God, well done." His character can be epitomized in these words: "Let me die the death of the righteous."

The church was filled to overflowing, many being unable to obtain seats long before the exercises began. The dedicatory sermon was by Rev. John Reid, the pastor of the First Presbyterian Church, Yonkers, from the text, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3:16, which was followed by an address by William Allen Butler. A financial statement of the church was read by Walter W. Law, after which the Bishop proceeded with the dedicatory service according to the ritual of the church. The services closed with singing, and the benediction by Rev. David Cole, D. D., of the Reformed Church.

At the dedication of the church there was a debt of $1,500 upon it. The building is 28½ by 54 feet. It is a neat wooden structure with colored glass windows. The auditorium will seat five hundred persons. A small gallery is at the west end. It has two aisles extending the length of the auditorium. The cost of the church building was $6,500. James and George Stewart were the builders. The building committee was composed of Wm. Allen Butler, Ethan Flagg, and Walter W. Law, all members of the First Presbyterian Church of Yonkers.

The pastors of this church have been: Rev. Isaac Jenkins; Rev. Adam Jackson; Rev. George E. Jackson, 1875 until 1877; Rev. J. Davis, six weeks; Rev. J. C. Dodge, one year; Rev. E. J. Miller, 1879 to 1881; Rev. William Dorsey, seventeen months; Rev. J. A. Evans; Rev. George E. Jackson, 1883–1885; Rev. Charles H. Teneyck, 1886 to 1890.

The late pastor of the church, Rev. Charles H. Teneyck, eldest son of Theodore and Susan Teneyck, was born in Athens, Greene County, N. Y. He received his early education at the public schools.

After varied experiences in the service of the United States and also in the British employ, he was converted in a church in Brooklyn, and served as class-leader in that church for three years.

He began the study of theology under Rev. Nathaniel Stubbs. In 1883 Mr. Teneyck joined the itineracy and was ordained elder in 1885. He came from his former charge in Fishkill to his late charge in Yonkers, May

17, 1886. On entering upon this charge he found the church in debt to the amount of $900. Through the vigorous efforts of his congregation he succeeded in paying it off. The church is, at this writing, free from debt. Rev. Mr. Teneyck's pastorate was very successful.

Improvements which have added to the value of the church have been made which have cost $273. The membership has gradually increased and the Sunday-school has been built up. There has been a good attendance at the Sunday and weekly services.

The church contributed for the cause of benevolence in 1888, as reported in the minutes of the sixty-seventh session of the A. M. E. Zion Church Conference, $52 61.

The present membership of the church is fifty-four, twenty-five of whom were received during the pastorate of Rev. Mr. Teneyck. The present pastor is Rev. T. T. Thomas, settled May, 1891.

The present valuation of the church property is $9,000. The board of trustees is composed of these gentlemen: F. J. Moultrie, President; William Lee, Secretary; A. Whedon, Treasurer; Jacob Peel, A. Skinner, J. Lisby, Jere. Webb.

The class-leaders are Thomas Brooks and Francis J. Moultrie.

The stewardesses are Mrs. Sarah Jackson, Mrs. G. Brown, Miss Annie Johnson, Miss Jennie Maxwell, and Misses Cornelia and Gertrude Stewart.

The communion service was presented by a member of the First Presbyterian Church.

The pulpit Bible was presented by the American Tract Society, October 13, 1883. Inscription upon it, "A. M. E. Zion Church, Yonkers, New York."

The organist is William Henry Oliver, who has efficiently served in that position for seven years, three years of which were free of charge.

The Sunday services are at 10:45 A. M. and 7:30 P. M. Sunday-school at 3:30 P. M. General prayer-meeting Wednesday evening at 8 o'clock.

THE SUNDAY-SCHOOL.

This Sunday-school was organized July 12, 1874, in

Townsend Hall, No. 50 North Broadway, by Gabriel P. Reevs, M. D., an elder in the Reformed Church, with about ten scholars. Dr. Reevs was assisted by his sons Gabriel and Bethune M., and his daughter Mary subsequently served as organist for a brief period.

The following printed notice of this school gives account of their first Christmas festival: "The praiseworthy work in the A. M. E. Zion Church Sunday-school is carried on most efficiently yet very quietly by its superintendent, Gabriel P. Reevs, M. D. A very pleasant Christmas festival was held on December 25, 1875. Addresses were made by Rev. David Cole, D. D., of the Reformed Church, and Rev. Lewis W. Mudge, of the Westminster Presbyterian Church. The children, who numbered thirty-nine, were made happy by an abundant supply of grapes, nuts, oranges, and candy."

The following is from a printed report of the school in February of the centennial year, 1876: "This Sunday-school, still in its infancy, is well attended every Sunday in the hall over Rooney's store, on North Broadway. The following are its statistics for the past year: Officers, 2; teachers, 4; scholars on register, 40; average attendance, 25; deaths, 2; volumes in library, 10: receipts, $15; expenditures, $40. All moneys collected have been expended for Sunday-schools in Liberia, Africa. The officers of the school: Gabriel P. Reevs, M. D., Superintendent and Treasurer; Gabriel Reevs, Librarian. These, with Miss A. M. See and Robert Reevs, constitute the corps of teachers."

In 1878 Dr. Reevs resigned the superintendency of the school, thinking that its interest would be best served by having a superintendent from among their own people. The resignation was accepted, and the pastor, Rev. George Jackson, took charge, and appointed Wm. F. Marshall as his assistant. Miss Young acted as secretary. The number of teachers was six, and number of scholars sixty. The infant-class numbered eighteen. The names of teachers at that time cannot be ascertained, as the school record was lost.

The next record of this school is in November, 1887, the superintendent being Wm. H. Lee. At that date the school occupied their present room in the basement of the

church on New Main Street. The teachers were Mrs. Thornton, Mrs. Adam, Mrs. Wilford, Miss Oliver, Miss A. Wood, Miss Hicks, and Messrs. Whedon, Jones, Thornton, and Lisby. Number of scholars on record-book, forty-five.

The school had a very pleasant picnic in 1886 at Fort Lee on the Hudson River. In 1887 an enjoyable day was spent at Coney Island. They realized by this excursion above expenses $5, which was appropriated to the school expenses.

The annual picnic was held in 1888 in September, in a grove on Central Avenue, Yonkers, to which place they were taken by stages. The day was pleasantly spent in games and social intercourse with friends of the school and church. This also was a financial success.

The Christmas festival of 1888 was held in the church on Friday evening. The programme of exercises was as follows: Singing—"Christmas Bells." Prayer—Rev. Charles Bass. Scripture reading by pastor, Rev. Chas. H. Teneyck. Singing, "Strike, Strike for Victory." The following members of the school took part in these exercises: Mary De Forest, Mary Holland, Violet Oliver, Anna Wood, Louisa Wood, Francis Jennett, Henry Hart, Samuel Houston, and Wm. Brooks. The closing hymn, "Joy to the World," was sung, after which the Christmas gifts were distributed by the superintendent, John Lisby.

Children's Day is annually observed by the school with appropriate exercises. On Sunday afternoon, July 21, 1889, these consisted of singing by the children and an excellent address by the pastor, Rev. Charles H. Teneyck, who spoke of the work and needs of Livingstone College, N. C., which institution of learning is under the direction and control of the A. M. E. Zion Church in America, and of the advantages which this institution afforded to indigent students who desired to procure an education. The collection taken, which was $8, was appropriated to this object.

The pastor was followed by Francis J. Moultrie, who gave personal reminiscences of his early Sunday-school days, and urged upon the children to earnestly and faithfully improve their advantages, which were far superior to what he enjoyed.

The church was tastefully decorated with flowers, and

the exercises on that occasion will long be remembered with pleasure by all who were present.

The scholars of this Sunday-school enjoyed their Christmas festival on Thursday evening, January 2, 1890, at the church. The attendance of friends was large. W. H. Lee, the Superintendent, presided; Miss Carrie Oliver led the singing, and Henry Oliver played the organ. The opening prayer was offered by Thomas Brooks.

Besides the singing of carols by the school, a soprano solo was sung by Mrs. Madison; and recitations were given as follows: "The Brook Song," by Frances Washington; "Take These Flowers," by Ettie Cornell; "Break, Break," by Willie Brooks. Four little girls, Frances Washington, Ettie Cornell, Sarah Oliver, and Mary Jones, spoke a dialogue.

After the distribution of the gifts, which consisted of candies, cakes, and oranges, and the presentation of the books, etc., given as prizes for good attendance and good work, the scholars were treated to ice-cream and cake.

The school has a local missionary society which was organized by the pastor, Rev. Charles H. Teneyck, in July, 1888. The membership fee is five cents per month. If a member is ill he receives $1 per month as long as his illness lasts. In case he dies his parents receive $10 towards the funeral expenses. The present officers of the society are: William Brooks, President; Etta Cornell, Treasurer; Sarah Oliver, Secretary.

The school contributed, in 1887, $10 50 towards home missions, and in 1888 $14 towards the same object.

The school is self-supporting. It has a handsome silk banner upon which are embroidered a cross and a crown and the words "Zion A. M. E. Sunday-school." The class banner is also silk and is held by the class which contributed the most money during the preceding month. This banner was presented by Mrs. William Hicks.

In 1887 five from the school united with the church, and in 1888 three.

Teachers' meetings are held monthly.

Mrs. Rebecca Madison is among the honorary list of Sunday-school teachers in connection with this school.

The entertainments which have been held from time to time for the benefit of this church and Sunday-school have been especially delightful in cultivating a kindly social feeling among the congregation and its friends. They have also always proven financial successes, considerable money being raised over and above their expenses. They have reflected much credit upon the executive ability of the committees who have had them in charge, and also indicated the liberality of those who have attended them.

The teacher of the primary class is Miss Maggie Hicks, who is assisted by Miss Florence Oliver. It numbers ten pupils. "The Children's Picture Paper" is distributed. The total number of pupils is seventy, with an average attendance of forty-eight.

The pastor delivered two sermons to children during 1889, one being on the subject of temperance.

There are three hundred volumes in the Sunday-school library. The singing book used by the school is "Pure Gold." The lesson helps are the "Sunday-school Worker," by Bishop J. J. Moore, and the "Sunday-school Quarterly," the publications of the A. M. E. Zion Church Society.

The International Lesson Series is taught in the school.

The school is governed by a board of directors, who assist the superintendent and attend to the business matters of the school. This board consists of George B. Jones, Isaac B. Lewis, and Miss Young.

The superintendents in their order of service, so far as can be ascertained, have been Gabriel P. Reevs, M. D., Rev. George Jackson, Willam F. Marshall, William Lee, John Lisby, and the present superintendent, William Lee, elected August, 1889.

The present officers of the school are, William Lee, Superintendent, George Jones, Assistant Superintendent; Henry Oliver, Secretary; and Miss M. Cornell, Treasurer. The teachers are: Rev. T. T. Thomas, of adult Bible-class; Mrs. Rebbeca Madison, Miss Maggie Young, Miss Maggie Hicks, Miss Florence Oliver, Mrs. Mary B. Ganie, Mrs. A. Cornell, Alex. Whedon, and George Jones. Teachers of primary class: Miss Maggie Hicks and Miss Florence Oliver. The leader of the singing is Miss Oliver.

CHAPTER XVII.

ST. JOHN'S GERMAN EVANGELICAL LUTHERAN CHURCH.

THE first religious effort put forth among the German population of Yonkers was by the Westminster Presbyterian Church of this city, which is noted in the historical sermon of that church delivered by the Rev. Lewis Ward Mudge, in July, 1876, as follows:

"Early in the spring of 1860, under the pastorate of Rev. Mr. Sawyer, the collection of the church for ministerial education was voted to Mr. (now Professor) H. D. Wrage, then a student in the senior class of New York Seminary, and he was invited to come to Yonkers and preach to the Germans on the Sabbath, at 4 P. M. Between fifty and sixty were present. Mr. Wrage was requested to continue his services at a stated stipend, and he did so, as a rule, on alternate Sabbaths, until the early fall, when, being free from other engagements, he made a thorough canvass of the village, finding over one hundred German families, averaging three adults, most of whom did not understand English sufficiently to follow a sermon. Mr. Wrage was then engaged from the 1st of November, 1860, at a salary of $800 per annum. The use of the hall corner Wells avenue and Broadway was given by the church to the Germans. Archibald Baxter agreed to give $250 if the church would give the same, the remainder to be secured, if possible, from the Germans. Mr. W. F. Lee was appointed treasurer, Messrs. Baxter and Nairn advisory committee, and John Davidson solicitor of subscriptions. This enterprise resulted in the formation of an independent German church, which, after several years' experiment, failed. Shortly after my coming to Yonkers the aid of our church was again sought, and a number of conferences were held between the Germans and myself in which they were encouraged to keep their organization. On our part cottage prayer-meetings were established at Mrs. Lorenz's and Mrs. Arold's. Finally it was decided, after advice with

others, that a change of organization alone would make the church a success. At my suggestion application was made to organize them into a Presbyterian church, to be cared for until they should succeed in establishing themselves. Accordingly, September 2, 1868, this was done in this building. Rev. B. Kruesi, of New York, preached the sermon in German. A sketch of the past history of work among the Germans was read by your pastor, who afterwards in the name of the Presbytery effected the organization, Rev. J. C. Wirtz acting as interpreter. The address of welcome was given by Rev. Wilson Phraner, of Sing Sing. This church started with thirty-nine members, many of whom were gathered and led to Christ through the instrumentality of this church. After one year's existence in this form the opportunity long desired came. The orthodox Lutheran body agreed to take the church and see to its support."

The St. John's German Evangelical Lutheran Church was founded September 16, 1869, by the following persons: Maximilian Joseph Reinfelder, M. D., William E. Beutler, Peter Hagen, C. Weltzien, C. Deator, and Charles Kruger. Of these original founders but one, William E. Beutler, remains in the communion of the church.

The first service of the church was held on September 18, 1869, in the Mount Olivet Baptist Church on North Broadway. The clergyman who officiated was the Rev. J. H. Sommer, who also preached in the German church at Hastings on Sunday afternoons. Miss Hopke, from Hastings, presided at the organ and conducted the singing.

The second place of meeting of this little congregation was in a hall now occupied by the Westchester Telephone Company, corner of South Broadway and Main Street. Rev. J. H. Sommer then became their stated pastor, beginning his pastorate near the end of 1870. The first baptism by Rev. Mr. Sommer was that of a child, Maria Johanna Gugle, on September 11, 1870. The first confirmation by him also occurred in this hall in the same year, when these persons were confirmed: Miss Louise Muller, Miss Sophia Kruger, Herman Muller, Julius Weltzien, and Augustus Weltzien.

The next place which was occupied by this church was

in a hall over the building on South Broadway, formerly occupied by the Yonkers postoffice, opposite Hudson Street, on the site now occupied by the station of the New York and Northern Railway. The congregation occupied this hall for six months; then they removed to the chapel of St. John's Church, which was kindly tendered to them by that church, where they worshipped for over a year, until their new church edifice on Hudson Street, near Hawthorne Avenue, was ready for occupancy.

On Sunday, August 30, 1874, a large assembly of persons of all denominations witnessed the ceremony of the laying of the corner-stone. A temporary platform was erected and was occupied by the choir of the church, Rev. Dr. Berkemier, Rev. Mr. Richards, Rev. Leo Koenig, pastor of the church, and Dr. Maximilian J. Reinfelder, elder of the church. F. Muller, Jr., presided at the small church organ at the back of the platform. The Sunday-school teachers and scholars formed a semi-circle in front of the platform.

The ceremony was opened with prayer by the pastor, Rev. Leo Koenig. Dr. Berkemier delivered an address in German maintaining the dignity and power of the church against the world were it full of devils, because God was its founder and Jesus Christ its corner-stone.

Rev. Mr. Koenig then introduced Rev. Mr. Richards, who delivered an earnest discourse in English from these words: "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3 : 11. At the conclusion of the discourse Rev. Mr. Richards made an earnest appeal to the citizens of Yonkers to support and uphold the new church undertaking which was started in their midst, for it rested on the truth of Jesus Christ.

The act of laying the corner-stone was performed by Rev. Leo Koenig, the pastor of the church. In the box which was placed in the cavity of the stone were the following articles: Copies of the "Yonkers Gazette," the "Yonkers Statesman," and the "Westchester Zeitung," a catechism by Martin Luther, a German Lutheran singing-book, a German Bible, "Lutheran Oherold," "Lutheran Misser," "Lutheran Zeitochriff," charter, constitution, and

by-laws of Lutheran Emigrant House of New York, the Minutes of the last Synod of the Lutheran Missionary Society of the State of New York, and a copy of the "Jugen Frerend."

The corner-stone, which is of granite, bears this inscription in gilt letters: "St. Johannis Deutsche Evang. Lutherische Kirche, Anno Domini 1874."

On Sunday, December 13, 1874, the church was dedicated. Notwithstanding there was a severe storm prevailing at the time, the church was completely filled and many were obliged to go away unable to obtain entrance.

The dedicatory service was at ten o'clock in the morning, and was conducted in the German language. Rev. Justus Ruperti, D. D., pastor of the German Evangelical Church of St. Matthew, New York, preached the sermon. A service in the English language was held in the afternoon at three o'clock. Rev. G. F. Kortel, D. D., President of the New York Ministerium, preached the sermon.

The singing of the children of the Sunday-school on this occasion was generally admired. The council of the church at the dedication was composed of Rev. Leo Koenig, pastor; Dr. Maximilian J. Reinfelder,* elder; F. Muller, Sr., F. Muller, Jr., Wm. Beutler, J. Dietrich, J. Kolpin, D. Jurgens, H. Meinhardt, J. Heinrich, and E. R. Wicht, trustees.

The church is a small brick structure with a belfry. It stands on Hudson Street, near the corner of Hawthorne Avenue. It has a single auditorium with two aisles. The

* Dr. Maximilian Joseph Reinfelder, one of the founders of this church, passed away very suddenly at his residence in Yonkers, on Friday morning, November 30, 1888. He was one of the best known and oldest physicians in the city of Yonkers. He was born in Munich, kingdom of Bavaria, March 4, 1812. His father, Ferdinand Reinfelder, was a surgeon in the military academy of that capital, where he was in active service thirty-three years. Dr. Reinfelder came to the United States in 1854, and practised medicine in Yonkers for thirty-three years. He was a man of acknowledged reputation in the profession, and was consulting physician to St. John's Riverside Hospital. He was liberal and kind to the poor, lending a helping hand in time of need, and serving them professionally with little or no remuneration. The remark of one of them, "I will shed many bitter tears when Dr. Reinfelder dies," touchingly expresses the estimation in which he was held by them, and it was fully manifested at his funeral.

four chancel windows are of stained glass and those in the auditorium of ground glass. The seating capacity is three hundred. The gallery at the south end of the auditorium was added five years after the building of the church. The second pastor of the church, Rev. Leo Koenig, and Herman Muller collected for the building of the church from their English-speaking friends $5,000. William Beutler and Henry Deitrich collected from their German friends $500 for the same object. The lots cost $2,000. The church cost $10,000. The present valuation of the church property is $14,000.

The successive pastors of this church have been: Rev. J. H. Sommer, from December, 1870, to 1872. Rev. Leo Koenig, from December, 1872, to 1877. Rev. Armindus Volquarts, from 1877 to November, 1878. Mr. Volquarts died March 11, 1882, at Egg Harbor, N. Y. The next and present pastor of this church preached his first sermon to this people on Advent Sunday, 1878, when he was called to become its pastor, but was not installed until April, 1879.

Rev. Mr. Foehlinger at the time of his call to this pastorate preached in Hastings on Sunday afternoons. He took part in the dedicatory exercises of the German church there in February, 1887. He gave up his charge in Hastings after assuming the entire charge of this church, and preached his first sermon to this people as has been stated. In April, 1878, the following clergymen, members of the New York Ministerium, took part in the service of installation: Rev. R. Keyl, Rev. L. Koenig, and Rev. Mr. Cowls.

Rev. Frederick William Foehlinger was born in Rhenish Prussia, near Coblentz, was educated at the University of Bonn, and came to this country in 1848.

Rev. Mr. Foehlinger's pastorate of this church has been successful both spiritually and temporally. He has succeeded in reducing a mortgage debt of over $6,000 to $2,000, and the membership has increased to 168, which is the present number of communicants. He is much beloved by his people.

The church has connected with it a society called "The Young Folks' Friendly Society."

The present officers of the church are: Wm. Beutler,

John Hailfinger, Frederick Bode, Frederick Griender, and Charles Miller, Elders; Wm. Beutler, John Hailfinger, and Frederick Bode, Trustees.

The communion service was a gift from the ladies of the church.

The inscription on the Bible is as follows: "Von den Frauen der Deutschen Evang. Lutherischen St. Johannis Gemeinde in Yonkers, A. D. 1873."

The white marble baptismal font bears the following inscription: "Zum Andenken An Frau U. Merz und ihre enkelin B. Reinfelder."

The organist is Miss Louise Muller.

The sexton is Mrs. Reitzaumaner.

THE SUNDAY-SCHOOL.

This Sunday-school was organized September 11, 1869, in a room located on Broadway, next door to the Yonkers Savings' Bank, opposite Hudson Street.

The following persons were present at its organization: Miss Louise Muller, Herman Muller, who subsequently became Dr. Muller; Miss Gretchen Gaul, Peter Hagen, and Frederick Deator. These persons, with twenty pupils, were present at the first session of the school. About six months after the school was removed to a room in a building on the southwest corner of South Broadway and Main Street, now the office of the Westchester Telephone Company. Peter Hagen was chosen the first superintendent.

The school remained in this building for three years, after which it was taken to St. John's Chapel on Hudson Street, and remained there till the day of the dedication of the church, in December, 1874.

The school has held many pleasant picnics. Their first annual picnic was held in Dr. Herriot's grounds on South Broadway, which he most generously tendered to them on that occasion, in August, 1875.

The annual picnic in August, 1888, was held on South Broadway on Christfield's farm. The school to the number of 140 went in stages from Getty Square. The proceeds of this picnic were $63, which went into the school fund.

The first Christmas festival which the school celebrated

was held in the hall over the building which occupied the site where the Yonkers station of the New York and Northern Railway now stands. At this pleasant gathering there were present twenty-nine pupils with their teachers.

The first Christmas festival held in the new church was on December 25, 1874, in the morning. There was good speaking and excellent singing by the children.

The following is from a printed report of the school in the centennial year, December, 1876: "This Sunday-school meets in the church at two o'clock in the afternoon, under the superintendency of William Beutler. It is composed of the German children of our city. Officers, 2; teachers, 14; average attendance, 80; largest attendance, 100; volumes in library, 100; receipts, $250; expenditures, $225. Officers of the school are: William Beutler, Superintendent; N. Kolpin, Secretary. The teachers are: Miss Louise Muller, Miss L. Klein, Miss E. Stokl, Miss R. Mockel, Miss Bertha Beutler, Miss M. Kuster, Miss A. Weltzien, Miss Barumbach, Miss B. Fuhrman, and Messrs. Herman Muller, Kerl, Meinhardt, Litz, Weltzien, and J. Kolpin."

The Christmas festival in 1888 was held on Christmas night in the church. The attendance was large. There could be no mistaking the nature of the service, or that Kris Kringle was around, for, on opening the church door, the most prominent object that met the gaze was a mammoth Christmas-tree, illuminated from top to bottom with dozens of burning tapers.

There was some good singing, and an excellent address was made by the pastor, Rev. Frederick W. Foehlinger. A distribution of presents followed, and the children went home filled with gladness and loaded with good things.

Children's Day is regularly observed by the school.

A monthly collection is taken up and is devoted to the cause of missions, and averages $100 per year.

A donation from the Sunday-school is given annually to the Wartburg Orphans' Farm School, an institution of the Evangelical Lutheran Church in Mt. Vernon, N. Y.

In 1886 the school had on its roll one hundred scholars and sixteen officers and teachers, six of the latter being ladies. The present membership is one hundred and ten.

This school has decreased in membership on account of the establishment of another German Sunday-school in the city. Bruno Hailfinger has been the efficient secretary of this school for five years and still holds that office.

In 1888 fifteen pupils from the Sunday-school were received into the church and in 1889, nine.

The Primary class is taught by Miss Heinrichs, and numbers fifteen scholars.

The lessons taught are from the historical books of the Bible and the Lutheran Catechism. The singing book is "The Sunday-school Harmony." The Sunday-school help is "Der Bibelforscher," which is used by the teachers for the larger classes. The papers distributed are "Der Mitarbeiter" and "Lutherifches Kinderblatt."

Number of volumes in library, 90.

The school meets at nine o'clock in the morning.

The present superintendent, William Beutler, has held that place for nineteen years and for his long term of service in connection with this Sunday-school is among the honorary list of Sunday-school workers in Yonkers. He is held in warm affection by his teachers and the scholars of his school. As a testimonial of his valuable services he was presented by the school with an elegantly bound copy of the Scriptures in 1882. And on Christmas of 1887 he received a handsome volume of the sermons of Rev. Carl Wm. Frederick Wallers, the founder of the Lutheran Church in America.

The superintendents of this school in the order of their service have been Peter Hagen, Frederick Deator, and William Beutler.

The present officers of the school are: William Beutler, Superintendent; Pastor Foehlinger, Treasurer; Bruno Hailfinger, Secretary; Louise Lohr, Librarian. The teachers are: Misses Anna Vangerow, Ida Schieper, Katie Schlosshan, Maria Sievers, Katie Koch, Annie Jurgens, Helen Heinrichs, Christrane Reutler, Louise Lohr, Minnie Gaul, Messrs. Frederick Keil, Frederick Bitter, Albertina Berger, Bruno Hailfinger, and Superintendent William Beutler. The leader of the singing is Katie Koch, who is also the organist for the school.

CHAPTER XVIII.

CHRIST EPISCOPAL CHURCH AND SUNDAY-SCHOOL.

THIS church, formerly known as St. Mary's Free Episcopal Church, was founded by Miss Caroline Jones, daughter of William Jones, who was senior warden of St. John's Episcopal Church of Yonkers from 1841–1843. Miss Caroline Jones, desirous of founding a free Episcopal Church in Yonkers, gave the Rev. Lyman Cobb, Jr., in 1867, the sum of one thousand dollars as the nucleus of a fund to that end. Shortly after the before-mentioned date she made a will and appointed the Rev. Lyman Cobb, Jr., and her sister, Miss Louisa Jones, as executors of said will. She left a plot of land on Ashburton Avenue, near the corner of what is now Jones' Place, and authorized the Rev. Mr. Cobb to sell the ground if not desirable for the object stated. After her death, in 1868, the plot was sold, and the proceeds, with the one thousand dollars previously mentioned, were deposited in the Yonkers Savings-Bank.

In 1871 the Rev. Mr. Cobb selected Messrs. J. Foster Jenkins, M. D., S. Emmet Getty, Geo. W. Cobb, Britton Richardson, Charles W. Seymour, and the Rev. M. R. Hooper, four of whom were members of St. Paul's Episcopal Church, to join with him in organizing a free church. These gentlemen composed the first board of trustees of the church.

In the year 1872 the eligible site which the church occupies, corner of Elm Street and Nepperhan Avenue, was purchased. At that time the savings-bank investment had grown to about $6,000. The lot was purchased for $4,000. A mortgage was given for the whole amount. On Tuesday, April 24, 1872, the service of the laying of the corner-stone of this church took place, in which the Rev. William S. Langford, D. D., rector of St. John's Church, the Rev. Darius Richmond Brewer, a former rector of St. Paul's Church, the Rev. Angus M. Ives, of Tuckahoe, the Rev. M. R. Hooper, and the Rev. Lyman Cobb, Jr., took part. Brief and appropriate addresses were made by the Rev. Dr.

Langford and the Rev Mr. Brewer. In the absence of the Bishop the Rev. Wm. S. Langford, D. D., officiated in his place. Within the corner-stone was placed a copper box containing a copy of the Bible, a Prayer Book, a Church Almanac of 1872, the names of trustees and officers of the church, a photograph of Miss Caroline Jones, and an extract from her will.

The sweet-sounding bell in the belfry for the first time rang out its invitation to worship in the church on Sunday afternoon, July 14, 1872. The exercises were conducted by the Rev. William S. Langford, D. D., rector of St. John's Church, the Rev. David F. Banks, of St. Paul's Church, the Rev. M. R. Hooper, and the Rev. Lyman Cobb, Jr. After a sermon by the Rev. Mr. Banks the holy communion was celebrated.

The church is constructed of wood with the outer walls filled in with brick, with deafened floors, slate roof, and stained glass windows. A wide aisle extends through the auditorium from the vestibule to the altar, having seats arranged on both sides. There are fixed settees, neat and comfortable. Upon the chancel window, back of the altar, some Scripture scenes are represented, which are Mount Sinai, Jerusalem, and a rustic cross bearing the inscription I. N. R. I., and before which a female figure is kneeling in the act of worship.

The light from the morning sun breaking in upon this window produces a singular and beautiful effect. It is a memorial donated by Miss Louisa Jones. A marble tablet in the form of a Maltese cross is on the wall to the right of this window, commemorating the memory of Miss Caroline Jones, who after a life of faith and good works entered into the rest which remaineth for the people of God on October 30, 1868. The tablet bears this inscription:

In Memory of
MISS CAROLINE JONES,
BY WHOSE LIBERALITY
THIS CHURCH WAS FOUNDED.

The building is 25 by 64 feet. The vestry room, which is 12 by 12 feet, contains two large windows, and is in a

wing off from the chancel. The porch is 6 by 10 feet and has a belfry on it. The finishing and furnishing of the church building was evidently ordered with a view to neatness and comfort rather than elegance and show. John A. East was the builder.

Owing to adverse circumstances, in 1880 the mortgage on the church was foreclosed and the property bought in by James C. Bell, who subsequently deeded it to the Rev. Lyman Cobb, Jr., who assumed the payment of a new mortgage by giving his personal bond.

In 1884, during Mr. Cobb's absence in Europe, the church was offered for sale, and his son, having power of attorney for the purpose, sold it to Mrs. Virginia Clark, widow of John H. Clark, a member of St. John's parish, who assumed the mortgage of $4,800 which encumbered it and liquidated a floating debt of $700. This most generous and timely assistance stimulated the members and friends of the church to a wonderfully vigorous and successful effort to pay its remaining indebtedness, which they succeeded in accomplishing under the leadership of their rector, the Rev. August Ulmann, who was untiring in his personal effort and unwearied in planning measures which finally resulted in bringing about this most desirable object.

The church was then put in the hands of the Bishop, coöperating with an advisory board.

The church property was considerably enhanced in value by the gift of a portable building for church and Sunday-school purposes, in October, 1885, from Mrs. Virginia Clark, a member of St. John's Church of Yonkers. The building was manufactured at Corona, L. I., and is two stories high, 17 by 40 feet in its dimensions, and will accommodate between two hundred and three hundred persons. It was erected in the rear of the church, a portion of which faces Nepperhan Avenue. This buildng was erected in memory of Mrs. Clark's parents. It is known as the "Parish House," and is most convenient, and has become a necessity in carrying forward church and Sunday-school work.

Sunday, December 9, 1888, marked a most important

and memorable event in the history of this church. On that day the church was consecrated to the use and service of Almighty God with the impressive ritual of the Episcopal Church. Promptly at eleven o'clock Bishop Henry C. Potter, of New York, the Rev. Alexander Mackay-Smith, Archdeacon of New York, the Rev. Wm. S. Snively, of Brooklyn, and the Rev. Lyman Cobb, Jr., met the wardens and vestrymen of the parish at the door of the church and proceeded up the aisle to the chancel while the twenty-fourth Psalm was being read. The floral decorations of the church were elaborate. In front of the font, which was richly decorated, stood a beautiful cross, while the altar was hidden beneath a mass of fragrant flowers. The instrument of donation was read by John W. Alexander, and the consecration service by Dr. Snively. The anthem "Rejoice in the Lord, ye righteous," was then sung. Morning prayer was read by the rector, assisted by Dr. Snively and Mr. Cobb. A powerful and eloquent sermon was preached by the Archdeacon from St. Matthew 11 : 16–19. After the sermon the Bishop, in a few fitting words, touched upon the past history of the church and its future prospects. James Pearce, Mus. Doc., of Yonkers, presided at the organ, supported by a full choir. The music was well rendered and appropriate to the occasion.

After the dedication of the church in 1872, the Rev. Lyman Cobb, Jr., officiated for several months, holding morning services, afternoon services being conducted by the clergymen of Yonkers, Hastings, and Riverdale. The Rev. S. S. Lewis officiated for two years and was succeeded by the Rev. William Hyde, who served for one year. Next came the Rev. R. H. Barnes, who was succeeded by the Rev. Samuel B. Moore. The Rev. Charles Ferris was the next rector, for a brief period, and was followed by the Rev. Robert S. Carlin, a student in the General Theological Seminary of New York. On June 16, 1886, the Rev. August Ulmann, who from June 1, 1884, had officiated as assistant minister of St. John's Church, was elected rector. His pastoral career was marked with great success, as manifested in its various forms of work, and under his charge the parish greatly prospered.

In June, 1890, the Rev. August Ulmann tendered his resignation as rector of Christ Episcopal Church, Yonkers, and is now Rector of Trinity School, New York city.

The vestry and congregation passed resolutions expressive of their regret at his departure from Yonkers, which were placed on the records of the church.

The Rev. E. S. Widdemer, formerly of the church of the Messiah, Philadelphia, preached his inaugural sermon at Christ Church on Sunday morning October 6, 1890. He created a very favorable impression. The subject of his sermon was "Prayer," the text being the first clause of Psalm 122:6—"Pray for the peace of Jerusalem," and he emphasized the point that to make his ministry a success in Yonkers he needed the prayerful coöperation of his whole congregation.

The Rev. Ephraim Solliday Widdemer, rector of Christ Episcopal Church, Yonkers, is one of those fortunate clergymen who knew and did something else in life before he entered the ministry. Mr. Widdemer came from the law to the gospel. He is a native of Philadelphia, where he was a law-student in the office of the late Benjamin Harris Brewster, ex-Attorney General of the United States. But he was admitted to the practice of law in New York, and is still in full standing as a member of the Bar of this State.

Mr. Widdemer, who is now in late middle life, was ordained by Bishop Horatio Potter in St. Luke's Church, New York city, in June,1857. His opening work was in Northern New York, where he for several years was rector of St. John's Church, Stillwater, Saratoga County. Thence he went at the Bishop's request to inaugurate a new work in the city of Troy, N. Y. Here he began a parish *de novo*. There were in the section of the city selected neither Episcopal Church, Sunday-school, vestry, congregation, nor anything else except people. At the end of four years St. Luke's Church of Troy, N. Y., was thoroughly established, a handsome stone edifice built (and paid for) at an expense of $25,000, parsonage, 150 members, and a large Sunday-school. Mr. Widdemer was called from Troy to Philadelphia, where within two years he repeated the same work in effect, leaving the present Church of the Annunciation,

(then called the Church of the Merciful Saviour) fully established. The next ten years were spent in very successful work in New York city. He was then, in 1883, recalled to Philadelphia, where as rector of the Church of the Messiah he spent eight years, leaving there last October, against the personal solicitation of his Bishop, to become rector of Christ Church, Yonkers. Rev. Mr. Widdemer is a rapid, fluent, and extempore speaker. He has the faculty of building up and holding a congregation.

The parish register gives the following statistics: From January 27, 1878, to July 2, 1885: Baptisms, 34; confirmations, 22; marriages, 3; deaths, 9. From July 2, 1885, to July 1, 1889: Baptisms, 165; confirmations, 66; marriages, 67; deaths, 103; number of communicants, 158.

On Easter Monday, 1886, Theodore J. Bayer and Henry Stengel were elected Wardens, and William Webb, W. C. Pool, Henry Gaul, John Braithwaite, Samuel Hayward, Henry Back, Albert Hanson, and George Taylor, Vestrymen.

The present officers are, Wardens: Henry Stengel, John W. Alexander. Vestrymen: E. R. Gardiner, John H. Rein, William Roberts, William H. Scriven, John Brazier, Henry Gaul, Jeremiah Simmonds.

Improvements are contemplated in the enlargement of the church building. A memorial fund in memory of Raffaelle Cobb, Jr., has been created, May, 1891, by subscriptions of a specified amount till the same shall have reached the required amount for the said enlargement.

Parochial statistics, September 1, 1890: Number of souls, 318; baptisms, 51; confirmed, 25; marriages, 15; burials, 24; communicants, 160; expenditures, total for all objects, 1890, $3,372 77.

Christ Church Chapter 302 of the Brotherhood of St. Andrew was organized May, 1889, with a membership of twenty-two. Its officers were John W. Alexander, President; William Roberts, Secretary; John Braithwaite, Treasurer, and Rev. August Ulmann, chaplain.

Christ Church Chapter is still young, but its work already shows abundant and blessed fruit.

The first organist of the church was Mrs. James B.

Silkman, who served gratuitously for a number of years. The following persons composed the first choir of this church: Miss Sarah Hill, soprano; Miss Mollie Hill, alto; John Lovette, bass; Theodore Bayer, tenor. Robert Walsh was the organist for ten years until his removal from the city, in June, 1881. The choir were assisted by several persons who were also volunteers. Miss Libbie Biggerstaff succeeded Mr. Walsh as organist. Theodore Bayer was the director of the singing for a number of years, and led the volunteer choir, which was composed of ten voices, mainly of members of the church. Miss Flora Stengel is the present organist. The choir, 1890, consisted of Mrs. Irene Hartt, and Misses Emma Blair, Emma G. Iles, Chapman, and Watson, soprano; Mrs. Henry Bark and Miss Watson, alto; Wm. Pierpoint, Jr., tenor; and Henry Bark and Samuel Hayward, bass.

The pulpit Bible was presented by the children of Samuel Emmet Getty. The Bishop's chair, the rector's chair, the lectern, the stalls, the pulpit, and the altar-cloths were presented as memorials by Miss Louisa Jones. The first communion service was also presented as a memorial by Miss Sarah Jones, another sister. This service was recently donated to a destitute church in the West, after a very handsome service had been presented by Mrs. Virginia Clark, in 1888. The font was presented by the Rev. Lyman Cobb, Jr., as a memorial of his father, Lyman Cobb, A. M., author.

A handsome new organ, manufactured by Mason and Risch, of Worcester, Mass., was placed in the church in 1888.

The present sexton is Charles Hanson.

The outlook of this church is bright, encouraging, and hopeful. The work of its members, as well as of those who have officiated in the pulpit, and whose influence and patient continuance in well-doing have contributed towards its present prosperity, and whose faithful and self-sacrificing efforts as they toiled to build up this church are still cherished and cannot be forgotten. Some have passed into the other world, while others are still toiling in other fields, yet this church is reaping the benefit of their fruitful lives

May the record of what has been accomplished in the past be a spur and an incentive to those who remain to do more even in the future than has been done, that they may bear aloft with steady hands the banner of the Cross in the midst of a careless world, strengthened, encouraged, and upheld as they recall the words of the Lord Jesus how he said: "And herein is that saying true, One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors. And he that reapeth receiveth wages and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together."

THE SUNDAY-SCHOOL.

To Samuel Emmet Getty was given the privilege and honor of founding the Sunday-school connected with this church. It was organized the day the church building was ready for occupancy, July 14, 1872, and took the name of the church, which was then "St. Mary's."

S. Emmet Getty, who was at that time the superintendent of St. John's Church Sunday-school, was chosen the superintendent. The session was held in the afternoon at three o'clock. School was flourishing from its start; scholars from St. John's Sunday-school attended it in the afternoon, and many from the immediate neighborhood, and the attendance in a few weeks was about one hundred scholars.

Among the early teachers are recalled Mrs. Lyman Cobb, Jr., Miss Gertrude Cobb, Miss M. J. Hill, Miss Rebecca Fisher, Miss Minnie Putnam Cobb, Mr. and Mrs. Silkman, and others, who were volunteers from St. John's Sunday-school. At a later date Mrs. A. E. C. Hyde, Miss Anna Teresa Bate, Miss Sarah J. Beebe, Miss Anna Wells, and Messrs. Wells, Raffaelle Cobb, and the Rev. Lyman Cobb, Jr., became teachers.

The young ladies' Bible-class was taught by the Rev. Lyman Cobb, Jr. The first library was the generous gift of the Rev. Mr. Cobb. The first hymn book used contained a collection of hymns without music and a service for opening and closing the school. The tunes for the hymns

were selected from all sources. They were familiar church tunes. The collections were devoted to home missions of the church, and contributions were given from time to time by the children to St. John's Riverside Hospital.

"The Sunday-school of the Free Episcopal Church of St. Mary's held a very pleasant Christmas festival in December, 1875. The main feature of the exercises was a magic lantern exhibition by the Rev. Lyman Cobb, Jr., which delighted the children and gave enjoyment to all. An interesting address was made by the rector, the Rev. Charles Ferris."

A printed report of this school during the centennial year—December, 1876—gives the following statistics: Officers, 3; teachers, 11; scholars on register, 140; average attendance, 80; volumes in library, 200; receipts for the year, $45; expenditures, $45. The officers of the school are: Rev. S. S. Lewis, Superintendent; F. Eugene Cobb, Librarian; the Rev. Lyman Cobb, Jr., Treasurer. The teachers are: Mrs. Newlin, Mrs. Lyman Cobb, Jr., Mr. S. S. Lewis, Misses Minnie P. Cobb, Gertrude Cobb, E. M. Cook, Stengel, Thomas, Messrs. Theodore Silkman, John Wells, and the Rev. Lyman Cobb, Jr. Theodore Silkman succeeded Mr. Getty as superintendent, and during his superintendency the school was well attended and did good work.

The school celebrated its Easter festival on Sunday afternoon, April 26, 1878, at two o'clock. The children sang their carols very sweetly, and addresses were made by the Rev. William Hyde, rector of the church, Theodore Silkman, superintendent of the school, and the Rev. Alexander Forbes, of Scarsdale.

On a large red arch were the words "I am the resurrection and the—" and as each class presented its offering it also furnished a tiny white bouquet, which were successively placed in a wire framework. And when the last class had given its bouquet, the floral word "life" was completed in the centre of this arch, finishing the quotation.

The amount of the Easter offering was $20, which was devoted to the church fund.

More than ordinary preparation was made by the

church to give the children a generous treat at their Christmas celebration, December, 1878. The bright young faces of the children wore a look of anticipation as they gathered in the church, and the sight of the handsome tree laden with good things and gleaming with the lights was not calculated to lessen their pleasure. The beautiful carols were well sung and the remarks of the rector were listened to with great attention, which they merited, after which the children received their gifts.

The school under the superintendency of the Rev. Lyman Cobb, Jr., was in a very prosperous condition.

The following incident is related showing the great interest and attachment the children manifested for their superintendent and teachers. A few weeks previous to their Christmas entertainment they were informed that the Sunday-schools of the city would hold their Christmas festivals on the same evening, and those who belonged to this school and who were also members of other Sunday-schools could choose which school they desired to be identified with on that occasion.

The choice was made, and only three scholars out of the entire school (a number of whom also attended other schools) decided not to remain.

This was indeed a trial test of their devotion to the school, inasmuch as the other schools had greater attractions on that occasion.

The school under the superintendency of the Rev. Robert S. Carlin continued to prosper for a time. After his resignation it declined in numbers and interest in a marked degree, so that the record roll when the Rev. Mr. Ulmann assumed charge, July, 1885, showed but fifty-six scholars and six teachers. The number of scholars at the preceding Christmas festival, 1884, was about one hundred.

Twice a year the list of scholars is corrected, at Christmas and Trinity Sunday. In consequence of this the attendance compared with the number of scholars on the roll record is large. This Sunday-school carries no dead wood on paper.

The Rev. Mr. Ulmann, on assuming the charge of the school, prepared an "honor roll." The names of the pupils

who are perfect in punctuality, deportment, and in their Bible lesson and catechism during six months are placed on the roll according to their standing, and a number denoting the number of times they were perfect in all the requirements necessary for their names to appear on the honor roll is placed after their name. The honor roll at the Christmas festival held Wednesday, December 30, 1885, shows the following names:

First Grade—James Van Varick, 20; Upson Van Varick, 20; Susie Tyrrell, 19; Bertina Watson, 19.

Honorable Mention—Emma Archerd, Jennie Back, Amelia Betts, Alice M. Edgar, Gertrude Laforge, Libbie Martin, Edith Oakley, Lillie Taylor, Marie White, Millie White, Arthur Hyde, Frank Hyde, Willie Hyde, John Martin, William Martin.

Second Grade—Lillian Fisher, 18; Marion Fisher, 18; Susie Ingalls, 18; Lavinia Jenkins, 18; Miriam Mottram, 18; Sadie Simmonds, 18; Dora Underhill, 18; Josie Bayer, 18: Clara Mellor, 17; Willie Bruce, 17; Neville Williams, 17.

Third Grade—Annie Bell, 16; Sarah Mellor, 16; Amy Archerd, 15; Nellie Perry, 15; Gertie Underhill, 15; Sadie Borland, 14; Emma Crowther, 14; Rosa Gabriel, 14: Gussie Taylor, 14; Mamie Taylor, 14; Raffaelle Cobb, Jr., 14; Samuel Mellor, 14.

The honor roll on Trinity Sunday, 1886, was as follows:

First Grade, 20—Susie Tyrrell, Marie White, Marion Fisher, Nellie Hurd, William Martin, Arthur Hyde, James Van Varick, Charles Eisenhut, Ida Holberton, Millie White, Lillian Fisher, Charles Mellefont, Willie Hyde, Raffaelle Cobb, Jr.

Honorable Mention—Cogen Marran, Charles Johnston, Upson Van Varick.

Second Grade—Miriam Mottram, 18; Sadie Borland, 17; Bessie Gardiner, 18; Libbie Martin, 19; Anna White, 17; Nellie Gardiner, 19; Gertrude Underhill, 17; Emma Sibert, 18; Sadie Simmonds, 18; Lavinia Jenkins, 18; Lizzie Borland, 18; Sarah Mellor, 19; Lizzie Myers, 17; Alice Edgar, 18; Sadie Perry, 17; Gussie Taylor, 17; Edith Oakley, 18; Emma Blair, 17; Susie Ingalls, 17; Clara Mellor,

18; John Martin, 19; Edward Underhill, 18; Willie Pennell, 17; David Chambers, 18; John Dietrich, 18; Eva Mitchell, 18; Hattie Mellefont, 17; Clara Hurd, 17; Amelia Betts, 18; Howard Rich, 17; Josie Bayer, 18; N. Summerville, 17; Henry Borland, 19; Charles Imhold, 17.

Third Grade—Laura Bruce, 15; Annie Bell, 14; Frederick Myers, 16; Emma Crowther, 16; Agnes Lankester, 15; Annie Higgins, 15; M. Wellinghausen, 14; Martha Haslett, 15; Eddie Simmonds, 14; James Moshier, —; Laura Simmonds, 15; Gertrude Laforge, 16, Jennie Back, 16; Nellie Perry, 14; Minnie Eisenhut, 14; Grace Pennell, 16; Louise Henf, 14; Maggie Dietrich, 15; Richard Gabriel, 16.

Primary Department, Honorable Mention — Frank Hyde, Bertha Lent, Eva Benson, Cornelia Cobb, Barbara Kruppenbacher, Maud Gardiner, Emma Oakley, Ellery Rich, Robert Pennell, Willie Bruce, Dora Underhill, Grace Borland, Marie Kruppenbacher, Frank Gardiner, Esther Pennell, Maud Moshier, Fannie Higgins, Lois Dunero.

The church was crowded on Thursday evening, December 30, 1886, when the Sunday-school assembled to celebrate the Christmas festival. The exercises began at seven o'clock under the direction of the rector, the Rev. August Ulmann. The programme was as follows:

Carol - - - - - - - - - Lo, He Comes! Jehovah Jesus.
Lord's Prayer and Collects and Scripture.
Carol - - - - - - - - - Hark! a Burst of Heavenly Music.
Address.
Carol - While Shepherds Watched Their Flocks by Night.
Scripture.
Carol - - . - - Hark! the Hosts of Heaven Are Singing.
Reading of Honor Roll and Address.
Carol - - Holy Night, Peaceful Night—By Primary Department.
Carol - - - - Our Christmas Tree is Decked Once More.
Distribution of Presents.
Carol - - - - - - Farewell to Thee, O Christmas Tree.
Collects and Benediction.

The honor roll showed the following names:

First Grade, 16—Annie Bell, Lillian Fisher, Marion Fisher, Hattie Mellefont, Sarah Mellor, Marie White, Harry Borland.

Honorable Mention—Jennie Back, Eva Black, Gracie Borland, Jennie Borland, Susie Williams, Fr. Bruce, Willie Bruce, Raffaelle Cobb, Jr., Alexander Cook, James Moshier, Neville Williams.

Second Grade, 15—Amelia Betts, Emma Blair, Susie Ingalls, Frederike Meyers, Sadie Simmonds, Anna White, Millie White, Lena Weisendanger, Willie Hyde, Cogan Marran, Charles Mellefont, Eddie Simmonds, James Van Varick.

Third Grade, 14—Sadie Borland, Lena Dahn, Ida Holbertson, Julia Kerling, Eva Mickle, Susie Tyrrell, Bella Weisendanger, Josie Bayer, Charles Imhold.

A very interesting and impressive service was held in this church on Friday evening, May 18, 1888, being the dedication of two circles of the King's Daughters. The church was well filled, mostly with the members of the sisterhood of the King's Daughters, who all joined heartily in the service and listened with the closest attention.

The service commenced with the singing of the hymn, "The church's one foundation is Jesus Christ the Lord," and then the rector, the Rev. August Ulmann, led in prayer and the versicles. Psalms 45 and 144 were read, followed by the lesson from St. Luke 10:21–42. The Benedicite was sung and the Creed and Collects were recited. Then followed the hymn commencing, "Nearer, my God, to Thee," and after that Mrs. F. Bottome, the President of the King's Daughters, made an address.

Mrs. Bottome's address, which was the result of the inspiration found in the 13th, 14th and 15th verses of the 45th Psalm, awakened deep interest.

The selection from the oratorio of "The Messiah" beginning, "He shall feed His Flock," was impressively rendered by Mrs. Dimock. The rector made a few appropriate remarks and then the King's Daughters, kneeling at the chancel rail, received each her little silver cross, the badge of the order. Twenty-one were thus dedicated to the work of the Great King.

The service was brought to a close by singing the hymn, "Sun of my soul, thou Saviour dear," and by the blessing pronounced by the rector. The occasion will long

be remembered by all who had the privilege of being present, and proved an impulse and a stimulus for good to many hearts.

Since that date two other circles have been formed, which makes four circles of King's Daughters connected with this school—the "Remembering Circle," of which Mrs. A. E. C. Hyde is the President, and whose motto is "Remember now thy Creator in the days of thy youth;" the "Little Gleaners Circle," of which Miss Marion Hyde is President; "The Rector's Ten," of which Mrs. August Ulmann was elected President; "The Faithful Ten," of which Mrs. Robert Edgar is President. These circles contributed $150 in 1888 towards paying off the church debt and helped in many ways the poor and needy.

Every Sunday afternoon at five o'clock one of the circles goes to St. John's Riverside Hospital and furnishes the music for a service which has been held there for many years by the Rev. Lyman Cobb, Jr., who was also assisted by the Rev. August Ulmann, who officiated when Mr. Cobb was necessarily absent. The King's Daughters go about the wards and gladden the hearts of the patients by kind and encouraging words and gifts of flowers and fruit.

Mrs. E. Edgar has charge of a Bible-class for young ladies and Mr. W. Gaul a Bible-class for young men, both of which meet in the church, there being no room for them in the parish house.

Under the leadership of the superintendent, the Rev. August Ulmann, the school steadily increased in numbers and under his care and guidance met with marked success in all the departments of work. He was especially devoted to his work. The little children gathered around him, for whom he always had a kind message and some new thought, not only for those in the Sunday-school, but also for those in the pews at the church service.

According to the revised list, 1890, the school numbered 295 scholars, thirty-two teachers, and five officers. It is self-supporting. The weekly offerings are sufficient not only for the lesson leaflets and teachers' helps, but have procured a steady increase of the number of books in the library. By their special offering at Easter the teachers and scholars

have materially helped the church in paying off its mortgage and lately have contributed largely for missions.

For some years the International Lessons were used, but for reasons which made it necessary a change was made and now the leaflets are used which contain the uniform lessons prepared by the joint diocesan committee for the Protestant Episcopal Church. For all more important religious exercises the Prayer Book is used, and for the music—except Christmas and Easter carols—the Church Hymnal is the only book in use.

The contributions of the school for the year 1888 were $244 74, of which a part was given by friends for the Christmas festival; in 1889, $301 49.

Miss Minnie Putnam Cobb was the first teacher of the infant class of this school. She was succeeded by Miss Anna Terese Bate, who took charge of it for a brief season, and was followed by Miss Sarah Higginbotham. Its next teacher was Miss Lizzie Borland, who was followed by Miss Mary Irwin (now Mrs. John H. Crowther). These teachers all took a deep interest in their work and in the children of their charge. Their labors were abundantly rewarded by the affectionate regard of their scholars. In March, 1875, John Brewster Hyde, an interesting and very lovable little boy, was suddenly called from this class to enter that "school where Christ himself doth rule."

At present there is no infant class proper where one or two teachers endeavor to control and instruct a large number of the younger scholars. The little ones are divided into small classes. The result of this plan, so far as discipline and actual instruction are concerned, has been most gratifying. This department meets in the parish house in the rear of the church.

The record book of this school shows no more efficient and devoted service rendered by its teachers than that of Miss Minnie Putnam Cobb and Miss Sarah J. Beebe, who are now where the splendor of the white-robed multitude is seen, and where are the music and the worship and the peace and the rest of the redeemed, in the "Palace of the King."

The children of this Sunday-school, with others from St. Paul's Sunday-school, made a delightful excursion up

the Hudson River a few miles beyond West Point, by the steamer "Governor Safford," on Friday, June 28, 1889.

Mrs. A. E. C. Hyde had charge of one of the largest Bible-classes in the school, her second class during her ten years' connection with the school, during which time she was never absent from her class except on account of an illness of a few months, when her place was supplied by Miss Sarah J. Bebee. Her class was composed of young ladies who have grown up to womanhood while under her care, and two of whom have recently become teachers in the Sunday-school. Mrs. Hyde for her faithful and continuous service in this school is enrolled on the honorary list of Sunday-school workers in Yonkers.

The Superintendents of this school have been: Samuel Emmet Getty, who was its first, elected July 14, 1872, Theodore Silkman, John B. Copcutt, the Rev. S. S. Lewis, the Rev. Charles S. Ferris, the Rev. Lyman Cobb, Jr., the Rev. Robert S. Carlin, and the Rev. August Ulmann, who took charge of the school the first Sunday in May, 1885.

The present officers of the school are: Superintendent, the Rev. E. S. Widdemer; Assistant Superintendent, Raffaelle Cobb; Secretary, William Roberts; Treasurer, Raffaelle Cobb, Jr. * Librarians, Fred. J. Warren, Charles Messitter, C. W. Hanson. Teacher of young ladies' Bible-class, Mrs. Irene W. Hartt. Teacher of young men's Bible-class, Henry Gecox.

Teachers in the Adult Department: Mrs. Minnie Banker, Miss Sedwell W. Batten, Miss Jennie N. Jenkins, Miss Mary A. Turley, Mrs. Isabelle Karr, Miss Augusta Revinious, Miss Bertina Watson, Mr. William Catherson, Mr. Raffaelle Cobb, Jr., Miss Emma Crowther, Mrs. Carrie Ackert, Mr. John Brazier.

Primary Department: Superintendent, Lewis H. Haight. Teachers—Mrs. J. H. Rein, Miss Emma Archerd, Miss Edna Stengel, Miss Lillie B. Taylor, Miss Emma Iles, Miss Lizzie Jenkins, Mrs. L. H. Haight.

Present number scholars enrolled, 246; teachers and officers, 29. Sunday-school offering September, 1890, $287-99. Number books in library, 300.

* Since deceased.

CHAPTER XIX.

ST. JOSEPH'S ROMAN-CATHOLIC CHURCH AND PARISH-SCHOOLS.*

ST. JOSEPH'S CHURCH was divided from St. Mary's in 1871. The old church had become crowded, and the distance from the north part of the village was considerable. Some of the people desired that a new parish might be set off in the neighborhood of Ashburton Avenue. The Archbishop approved of this, and in June, 1871, the Rev. Albert A. Lings, until then assistant at St. Mary's, was made pastor of the new parish of St. Joseph. Early in July he hired the Assembly Room of Public School No. 6 for the Saturday evening and Sunday services of the new church.

In July Father Lings bought the lot now occupied by the church, 115 feet on the north side of Ashburton Avenue and 217 feet on the east side of St. Joseph Avenue, for $17,000, and in September laid the corner-stone of a brick building 45x82 feet, two stories with basement and attic, placed on the north part of St. Joseph Avenue front, and designed ultimately for a schoolhouse, but temporarily fitted up for a church, with schoolrooms in the upper story. J. and G. Stewart did the mason-work, and included the furnishing of the church and of the school. The whole cost was about $20,000. The first mass was said in the new building on December 8, 1871, although it was not finished until the following spring.

The congregation proved so large that galleries were put up before the church was completed, and it had eighty-six pews on the ground floor, seating 420 persons, and thirty-six pews in the galleries, seating 180, making a total of 600 seats. Father Lings was liberally supported in his work by the contributions not only of his own people, but also of his Protestant neighbors.

* Most of the facts in this chapter are reprinted by kind permission of the author, Thomas C. Cornell, from the Catholic Home Almanac of 1887.

During 1886 the parish increased so that it was no longer possible to defer the building of the new church. The school, too, had become so large that it was necessary to give the whole building to its original purpose. The digging out of the cellar of the new church was begun on Washington's Birthday, 1886. The Sunday previous it had been announced that ground would be broken, and on that day over 200 men, with picks and shovels, gathered on the ground and began the work. With such enthusiasm did they go to work and persevere that it was nearly all done by their efforts.

The corner-stone of the new Church of St. Joseph's was accordingly laid on the 16th day of May, 1886, on the feast of the patronage of St. Joseph, by Archbishop Corrigan. Fully 4,000 people climbed the steep streets Sunday to witness the ceremonies.

The sermon was delivered by the Rev. Father Dougherty, of Kingston, after which the high mass was celebrated in the open air by the Rev. Father Byron, assisted by Fathers Coffey and Eagan as deacon and sub-deacon. The ceremonies were concluded with the benediction by the Archbishop.

The church is in the early Gothic style, built of red brick with terra cotta trimmings. It is 150 feet long and 71 feet high, and fronts on Ashburton Avenue, one of the most elevated positions in town, commanding an extensive view of the surrounding country and Hudson River.

The walls are twenty-five feet high, surmounted by a Gothic roof, and the front, ornamented by a steeple, when completed, will be 174 feet high.

The splendid doors, the grand Catherine-wheel window, the small side towers, and the more than life-size statue of St. Joseph, make the wide frontage of sixty-five feet very imposing.

The interior is finished in sage green and heliotrope colors, with pillars and ornamental cornices of gold. The middle aisle may be justly called an architectural masterpiece. The vaulted ceiling, the arch of which is sixty-five feet from the floor, rising on slender columns, is very imposing. On either side of the sanctuary are the altars of the

Blessed Virgin and St. Joseph, of wood, in the Gothic style. There are many beautiful windows, the work of F. H. Zettler, proprietor of the Royal Bavarian Art Institute, Munich.

The church is furnished with antique oak pews, and there are confessionals for Rev. A. A. Lings, Rev. J. F. Coffey, and Rev. H. F. Zavier.

The architect was William Schickel, New York. The chief contractors were Anthony Imhoff and Denis Murphy.

The seating capacity of the main floor is 1150, and in addition to this number, the gallery at the back of the church will accommodate 250.

Sunday, January 29, 1888, occurred the solemn and impressive exercises of the dedication of the new church building of St. Joseph's Church, Yonkers.

The sermon was preached by Rt. Rev. T. S. Preston, V. G., from Eph. 4 : 4, 5, 6, "One spirit, one Lord, one faith, one baptism, one God and Father of all."

All the services were conducted in Latin but the sermon, which was well pronounced in good modern English.

The old house on St. Joseph's property at the time of the purchase was made the parochial residence for some years, but was not suitable for the purpose and was too old to be worth repairs, and in 1877–78 a new residence of brick was erected at a cost of about $6,500, on the east side of the lot, fronting on Ashburton and St. Joseph Avenues.

The property of St. Joseph's Church was purchased in the name of the Archbishop, but in accordance with his wish the church was incorporated in 1876 under the general law, and all the property was vested in the corporation. The original trustees were Cardinal McCloskey, the Archbishop, the Right Rev. Monsignor Quinn, Vicar-General, the Rev. Albert A. Lings, pastor.

ST. JOSEPH'S PARISH SCHOOLS

were opened in the class-rooms over the church under lay teachers in September, 1872, with about 300 pupils. The school was discontinued at the end of June, 1879, but in September, 1881, it was reopened under the charge of the Sisters of Charity, for whose use Father Lings had bought

the adjoining house and lot north of the school, and fitted it up at a cost of about $7,000. The sisters have the boys' school as well as the girls', but in separate class-rooms, with separate yards and entrances.

Sister Stephen, of the Academy of St. Aloysius, who had for several years had charge of St. Joseph's Sunday-school, was put in charge of the new house at St. Joseph's, where she now has eight assistant sisters besides the lay assistance in the school.

In the autumn of 1882 the school numbered 203 boys and 281 girls. Total, 484. The registered number for the year 1887 was 680. The number in attendance in September, 1889, was 900.

Father Lings estimated the number of people belonging to St. Joseph's, including children, January 1, 1887, about 4,000.

The record of the marriages and baptisms in this church during the following years reads thus: Baptisms—1882, 120; 1883, 148; 1884, 176; 1885, 162. Marriages—1882, 46; 1883, 36; 1884, 36; 1885, 45.

The census in 1889 of the members of the congregation, taken by the priests attached to the church themselves, showed the large number of 5,857 souls.

The attendance at the various masses is 4,000.

St. Joseph's has several societies and sodalities. The Child of Mary, the Sacred Heart Society, the Sodality of the Holy Angels, the Holy Infancy Sodality for boys, and another for girls, the St. Aloysius Society of boys, the Temperance Society, and the Society of St. Vincent de Paul; but the last named is not confined to St. Joseph's parish. St. Joseph's Church has also a Young Men's Catholic Association and the Holy Name Society of St. Joseph's.

ST. JOSEPH'S CLERGY.

The work of the parish has made necessary the services of an assistant priest for several years, and the Rev. Anthony Molloy has occupied the position since November, 1876, and was acting pastor, with the Rev. Michael Montgomery as assistant, during the absence of Father Lings in 1881 in Europe, Egypt, and Palestine. Before Father Mol-

loy, the Rev. Father Shadler, now pastor of St. Joseph's Church, Charleston, S. C., was assistant of Father Lings for about three years.

Father Lings was born at Baden in 1844. He made his theological studies in the seminary at Troy, and was ordained by Bishop Bacon, of Portland, on the 16th of June, 1867, and sent as assistant to St. Michael's Church, New York, where he remained but three months, when he was sent as assistant at St. Mary's, Yonkers, in September, 1867, and in June, 1871, was put in charge of the new parish of St. Joseph's, of which he is now in the nineteenth year of his pastorate, January, 1890.

The erection of the new church edifice was largely due to his tireless energy and perseverance.

Father Lings is assisted in his labors as the head of St. Joseph's Church by Rev. Fathers Henry Xavier and John F. Coffey.

The choir of St. Joseph's Church is composed as follows: Prof. J. J. Kaiser, organist and director. Chorus of twenty voices.

The sexton is John A. Weis.

THE SUNDAY-SCHOOL.

The following is from a printed report of the school in the centennial year, 1876:

"The flourishing Roman-catholic Sunday-school connected with St. Joseph's Church, the corner of Oakhill and Ashburton Avenues, is under the supervision of Father A. A. Lings, and has a large attendance.

The following are the statistics for the past year: Officers, 1; teachers, 35; pupils on register, girls 350, boys 230; average attendance, girls 300, boys 200; number in primary department, 20. Total number of pupils, 600.

"Receipts, $130; expenditures, $75.

"The Sunday-school in 1887 had two sessions a day.

"Instructions explanatory of the Church Catechism were given.

"The Catholic hymn-book was used, and the Sunday-school paper distributed was 'The Young Catholic.'

"The number of pupils at that date was 750.

"The number reported in the beginning of 1890 was 900.

"The school at that date was in charge of Sister M. Stephens and eleven assistant sisters, besides five lay assistants.

"We have been informed at this writing—November, 1890—that the regular session of the Sunday-school is not held, but a short morning and afternoon service for the children is held, which is at present conducted by Father Lings and his assistants."

CHAPTER XX.

DAYSPRING PRESBYTERIAN CHURCH AND SUNDAY-SCHOOL.

"On the east side of the city of Yonkers, three-quarters of a mile from the City Hall, is an eminence called Nodine Hill, or Viewville. From the brow of this hill three valleys outspread their rival glories, and each has a charm of its own. The commanding hill has doubtless suggested the name Viewville. Towards the north lies the tranquil vale of the winding Nepperhan—'rapid running water.' Eastward are the blue hills of Long Island, against which glide the glistening sails of ships, oceanward or homeward bound. Nearer, the historic hills where a patriot army has left its footprints uplift their sombre forests and smiling fields. Tibbets Brook goes seaward between these heights and Nodine Hill. To the west the superb valley of the Hudson outspreads its purple glories. Sloops and yachts and proud steamers sail into sight from behind the hills, and miles of the massive Palisades stand out against the western horizon. In the south is seen in the distance Bartholdi's statue of Liberty, and at night the southern sky reflects the gleams of a thousand city lamps, while the many colored lights of sloops and steamers, and bright rays from the windows of happy Yonkers homes, sparkle like stars."

On the western slope of this beautiful hill stands the Dayspring Presbyterian Church, its surroundings calling to remembrance the words of the Psalmist, "Beautiful for situation, the joy of the whole earth, is Mt. Zion," etc. The church on this beautiful hill is the outgrowth of cottage prayer-meetings.

Between 1855 and 1860 prayer-meetings were held at the house of Mrs. Sarah A. Berrian.* Cottage prayer-

* The following tribute to the memory of Mrs. Berrian was written by her pastor, Rev. Charles E. Allison: "Mrs. Sarah A. Berrian died Saturday morning, February 11, 1888. Her husband, John Devoe Berrian, died many years ago while the family lived at Mosholu. Forty-three years ago

meetings were also held at the houses of John Craft, Clark Nodine, Solomon Corsa, Dewitt Taylor, Messrs. Eddy, Alexander, Banks, Kelly, Ferguson, Mottram, and others. The pastor of the Westminster Presbyterian Church, Rev. Dr. Sawyer, led some of the meetings at the home of Mrs. L. M. Cutbill. For many years these cottage meetings were held, until at last the rooms in private houses could not accommodate those who desired to attend. The older citizens speak with gratitude of the labors of Rev. Robert Kirkwood, a Presbyterian clergyman, who, in the spring of 1857, began holding open-air services in the then sparsely settled region in which the church now prosecutes its work; and Rev. Pelatiah Ward, who shortly afterward was appointed to the pastorate of the First Methodist Church, joined Mr. Kirkwood * in his labors.

Rev. Mr. Ward served the First Methodist Church as its pastor in 1859 and 1860. During his brief pastorate the church received a large ingathering of precious souls. During the war for the Union he was appointed captain

the widowed mother removed with her family to Nodine Hill, Yonkers. Only one resident has lived on the hill longer than this aged mother. So many outside of her own family circle have rejoiced in her motherly kindness and gentleness, that with grateful affection all have called her Grandma Berrian. She was indeed a mother in Israel. For many years her name was on the roll of the First Methodist Church, and for many years the neighborhood prayer-meetings were held at her house. In July, 1882, she became a member of the Dayspring Presbyterian Church, enrolling her name among those of her children and grandchildren. Her life was a benediction, her death an entering into rest."

* Rev. Robert Kirkwood—the writer's father—was born in Scotland and educated in the University of Glasgow; was led by the Spirit to labor in America, first in New York and later in the mission-fields in the valley of the Mississippi, where two churches and a number of Sunday-schools were organized under his labors. The spiritual needs of the world being uppermost in his mind, his influence was always felt in the community in which he lived. After a long and useful life as pastor, missionary, and author, this servant of God was removed to the upper sanctuary in 1866. His funeral services were held in the Westminster Presbyterian Church on Wednesday afternoon, August 28, 1866. Rev. Samuel T. Carter, the pastor, preached the sermon from these words: "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season." Job 5:26. Rev. David Cole, D. D., pastor of the Reformed Church, Yonkers, and Rev. Darius Richmond Brewer, rector of St. Paul's Church, Yonkers, also took part in the services.

of a company which he was largely instrumental in organizing, and afterwards chaplain of the regiment to which this company was attached. At the second battle of Bull Run two of the color-bearers of the regiment were shot and instantly killed. As the second one fell Mr. Ward sprang forward and seizing the flag waved it and urged the regiment forward. In so doing he received five wounds which in a few hours resulted in his death. Rev. Mr. Ward was a man of commanding presence and genial, earnest manner. His memory has left the most kindly impression on the hearts of those who knew him and with whom he was associated.

In 1864, Judge T. Astley Atkins, John N. Stearns, and Britton Richardson, members of the Episcopal Church, invited John McCoy, who then lived in New York, to become city missionary in Yonkers. Mr. McCoy accepted their invitation and was at work in that capacity when a Yonkers home missionary society was organized in the lecture-room of the First Presbyterian Church, October 4, 1865.

In this society were represented seven churches—two Presbyterian (First and Westminster), two Episcopalian (St. John's and St. Paul's), one Reformed (Reformed of Yonkers), one Baptist (Mt. Olivet), and one Methodist (First).

He continued his work under the auspices of that society until September, 1871.

During those patient years of unheralded service his kind face brightened many homes, and under many roofs his voice was heard in prayer. The sick man knew him, and the poor to whom he preached the gospel. His was a wayside ministry. He conversed with thousands of men, women, and children, and distributed many Bibles and tracts. Not a few to-day remember how he counselled them to keep the Sabbath and reverence the sanctuary.

The Yonkers Home Missionary Society prosecuted its good work from 1865 to September 18, 1871.

In 1866 the Westminster Presbyterian Church, then under the pastorate of Rev. Samuel T. Carter, engaged Mrs. Elizabeth Russell (now Mrs. MacKenzien) as Bible-

reader. Mrs. Russell organized a weekly prayer-meeting which was sustained by the Session and members of the Westminster Church. In 1867, Rev. Lewis W. Mudge (now Rev. Dr. Mudge) pastor of the Westminster Church, took charge of the meetings and for several years was never absent except when called away by pressing duties. The meeting was held on Friday evening and was the only service on the hill at that time. It was almost always held at the home of Mr. Corsa. Dr. J. H. Pooley, A. O. Kirkwood, Duncan C. Ralston, James Biggerstaff, and James E. Goddard (the latter had formerly been an elder in the Westminster Church, but was then a member of the First Presbyterian Church), took great interest in this meeting and rendered earnest and faithful service. These were years of constant blessing on the overflowing meetings, and so abundant were the fruits that, at one time, upwards of forty therefrom were in the communion of the Westminster Church.

At this time there were fifty-two houses on the hill, "one for each Sunday in the year." In 1868–69, A. V. Wittmeyer, a student in Union Theological Seminary, was also at work in Yonkers under the direction of the Home Missionary Society. The Yonkers Home Missionary Society expended from $600 to $1,000 a year. In September, 1871, this society was discontinued.

In 1870, owing to the exception taken to the Yonkers Home Mission by some of the churches that had no weekly meeting and no result to show, the Session of the Westminster Church having so much on their hands (sustaining at that time five meetings in different parts of the town), offered to transfer this meeting to the care of the mission, there being an understanding with some of the members of the First Presbyterian Church actively engaged in mission work that they would be responsible for its continuance and support.

When the Yonkers Home Missionary Society ceased to exist, the work on Nodine Hill came into the hands of the First Presbyterian Church. On Thursday evening, November 2, 1871, the First Presbyterian Missionary Association was organized. The pastor of the church, Rev. T.

Ralston Smith, D. D., Prof. Henry M. Baird, D. D., Lucius E. Clark, James E. Goddard, William Allen Butler, Richard Wynkoop, William C. Foote, Charles Lockwood, and Augustus Cruikshank participated in that meeting.

William Allen Butler submitted a plan of organization, which was adopted. The executive committee consisted of twelve members, six of whom were the elders of the church, the pastor to be a member of such committee and president of the Association. Among the members of the First Presbyterian Association were Rev. Dr. Smith, Rev. Dr. Baird, Rev. Dr. W. W. Rand, Rev. W. C. Foote, Charles Lockwood, William Allen Butler, H. M. Schieffelin, Ethan Flagg, W. W. Law, William R. Mott, P. Kelly, G. L. Morse, L. E. Clark, J. W. Skinner, Messrs. Rockwell, Holmes, Gibson, Wynkoop, Bogart, Cochran, Newell, Adams, Cuthell, Heermance, Nichols, Thompson, Farnum, Dr. Levi W. Flagg, Johnson, Olmsted, Cruikshank, Parsons, Travis, Harper, and others.

At the first meeting of the executive committee, held in the Session room of the First Presbyterian Church, November 3, 1871, there were present Rev. Dr. Smith, William C. Foote, Samuel D. Rockwell, Richard Wynkoop, Charles Lockwood, William Allen Butler, William F. Cochran, Patrick Kelly, Ethan Flagg, and William R. Mott. William Allen Butler was chosen chairman, R. Wynkoop, secretary, and William R. Mott, treasurer. Messrs. Lockwood and Kelly were appointed a committee to select the field of labor, Messrs. Lockwood, Foote, and Skinner, a committee to secure a missionary, and Messrs. Gibson and Mott, a committee on finance. The pastor, Rev. Dr. Smith, and the chairman of the executive committee were made ex-officio members of the last committee. The following was adopted:

Resolved, That this executive committee consider it desirable to occupy Nodine Hill as a field of labor, and that the subject of that field be made the special order of the next meeting.

At a meeting of the executive committee, November 16, 1871, Charles Lockwood made an oral report as to the number of families on Nodine Hill. A general and

extended discussion followed, after which it was unanimously

Resolved, That in the opinion of this executive committee it is expedient to erect a building suitable for public worship upon Nodine Hill at an expense of not more than two thousand dollars.

On November 23, 1871, the executive committee reported plans, specifications, and estimates. They also reported that a suitable site could be obtained from Ethan Flagg on a lease for five years with a prospect of a grant of land at the expiration of that time, with the privilege of the removal of the building. December 7, 1871, the missionary association held a meeting and it was unanimously decided, by a standing vote, to approve an appeal made by the executive committee to the congregation of the church for the sum of three thousand dollars towards the employment of a missionary and for the erection of a chapel.

Thursday evening, January 2, 1872, George W. Francis, who had volunteered to canvass for contributions, reported that $1,332 had been subscribed for the work, and it was unanimously

Resolved, That the committee on location hereafter constitute a building committee, and be authorized to proceed at once to the erection of a building on Nodine Hill of such dimensions as the funds will warrant.

On January 11, 1872, a plot of land fifty feet by one hundred, corner of Oliver Avenue and Walnut Street, was selected as the site for the building. The name selected was the Dayspring Chapel, which was suggested by William Allen Butler, "and is especially appropriate for a tabernacle which is pitched towards the sunrising, and for a house within the walls of which is preached the gospel of Christ, the soul's Dayspring." This building, with the lots, cost $5,250, of which $1,250 was paid by the Dayspring congregation in April, 1879.

The building committee were Messrs. Ethan Flagg, Charles Lockwood, William Allen Butler, and Patrick Kelly.

Rev. Dr. Smith took a very deep interest in the work in its inception and progress. William Halsey & Brothers

were the builders. The building is a wooden structure of Gothic architecture. Over the main entrance a tablet with the following inscription in gilt letters was placed in 1879: "Dayspring Presbyterian Church, organized April 21, 1879. Ye shall keep my Sabbaths and reverence my sanctuary. I am the Lord. Lev. 19:30." After the enlargement of the chapel two additional entrances were made in the right and left wings of the building. Over the pulpit are the words, "The Dayspring from on high hath visited us." The Commandments and the Lord's Prayer are in the recess behind the pulpit.

The seating capacity of the original building was about two hundred. Between one and two hundred persons contributed for the building and furniture of the chapel. Messrs. William Allen Butler, Charles Lockwood, Lucius E. Clark, H. M. Schieffelin, Ethan Flagg, Union Adams, W. F. Cochran, D. R. Newell, R. W. Bogart, and William A. Gibson were among those who gave the largest amounts.

The dedicatory services were held Sunday, April 29, 1872, at 3 P. M., and were opened with an invocation by Rev. Henry M. Baird, D. D. Hymn, "I love thy kingdom, Lord." Reading of the Scriptures and prayer by Rev. Henry M. Baird, D. D. Historical statement by Charles Lockwood. Hymn, "All hail the power of Jesus' name." Sermon by Rev. T. Ralston Smith, D. D., pastor of the First Presbyterian Church. The following hymn, written by William Allen Butler, was then sung:

Light of the world, the shadows fly,
The morning breaks with thy bright beam;
Oh let the Dayspring from on high
With quickening ray our souls redeem!

On this our humble hillside shrine
Thy seal of benediction set,
Saviour of sinners, Friend divine,
Who watched and wept on Olivet.

Our open doors on this glad day
Enter, O risen, reigning Lord;
Abide with us, thy love display,
Thyself reveal, thy name record.

Here crown our work, our worship own,
Here guide the souls that seek thy face,
And here to contrite hearts make known
The riches of redeeming grace.

So may the dawn and Dayspring here
Brighten and bless our upward way,
Till in thy likeness we appear
To share thy perfect endless day.

Address by William Allen Butler, the chairman of the executive committee of the First Presbyterian Church Missionary Association. The text from which Dr. Smith preached the dedicatory sermon was, "The Dayspring from on high hath visited us." Luke 1:78.

At the time the chapel was dedicated there were between sixty and eighty dwelling-houses east of Walnut Street. In the fall of 1868 the Missionary Association of the First Presbyterian Church engaged the services of Mr. A. V. Wittmeyer,* a theological student, to visit the families on Nodine Hill and to preach on Sunday afternoons. He officiated for about a year very acceptably, but finding that his work was interfering with his studies, he was compelled to relinquish it. While he was acting as missionary, plans were drawn for building the chapel, which would have been constructed but for his sudden removal from the city. After his departure the meetings on the hill at various houses were discontinued. But they were resumed at the urgent request of the residents there, and were held regularly at the residence of Mrs. Berrian. Evening services were also held in the chapel.

In the fall of 1868 the secretary engaged the services of Mr. A. J. Titsworth, a student in the Union Theological Seminary, to visit the families and to preach on Sunday afternoons.

Rev. Charles Elmer Allison, also a student of Union Seminary, succeeded Mr. Titsworth. Mr. Allison preached his first sermon to this people on Sunday afternoon, April 27, 1873, from the text, "Oh that there was such a heart in them that they would fear me and keep all my command-

* Rev. A. V. Wittmeyer is now the rector of the French Church Du Saint-Esprit, of the city of New York, in West Twenty-second Street near Fifth Avenue.

ments always, that it might be well with them and with their children for ever." Deut. 5 : 29.

The rapid growth of the church under Rev. Mr. Allison, and of the Sunday-school under the superintendency of Charles Lockwood, made it necessary, in 1875, to enlarge the building, and from April 11 to May 23 the chapel was closed for enlargement and repairs. At that time two wings were added, a belfry built, and a bell hung, at an expense of $2,400. On the bell, which is very sweet in tone, is inscribed the text, "Let him that heareth say, Come."

DAYSPRING PRESBYTERIAN CHAPEL.

William Allen Butler, who was on the eve of the celebration of his silver wedding, sent to the chapel as a thank-offering a check for $1,000. This donation, increased by contributions from Messrs. Lockwood, Law, Clark, Kelly, and others, enabled the executive committee of the First Church Association to enlarge and improve the house of worship and provide separate rooms for the Bible and infant classes. Previous to 1878 there was but one public service in the chapel on the Lord's day. By the enlargement of the building, accommodation was made to seat 325 persons, which is the present capacity.

The first communion service was held June 20, 1875. Twelve united at that time with the church, each one re-

ceiving a beautiful copy of the New Testament and Psalms, with the name of member and date of uniting with the church lettered thereon. These books, the gift of William Allen Butler, were designed to commemorate the first communion. Just after the revival under the labors of Rev. E. P. Hammond, the evangelist, in 1877, the membership was increased by the addition of twenty-two.

In January, 1878, the afternoon service at the chapel was discontinued, and morning and evening services were regularly established, beginning with the first Sunday of January.

In the spring of 1879 steps were taken towards the organization of a Presbyterian Church on Nodine Hill. It was thought wise not to organize until the mortgage on the land was paid. Through the self-sacrificing activity of Miss Ida Belknap and Miss M. E. Bradford, who with other friends of the chapel had months before held a fair for the benefit of the chapel, and who had also given an entertainment in Washburn Hall in which they were aided by the young people of the chapel, a considerable sum of money was raised. With this money, and subscriptions from people on the hill, the mortgage was paid April 13, 1879.

From April, 1872, to April, 1879, the First Presbyterian Church Association expended for the work on Nodine Hill about $20,000.

"Previous to the organization of the Dayspring Church more than 100, through the services and instructions in its house of worship and among the homes on the east side of the city, were added to the First Presbyterian Church, which had so generously fostered its early life. These were years of plenty."

"So rapid the growth of this religious work, and so continually 'the foot of the reaper trod on the heel of the sower,' that the friends of the chapel believed the time had come for independent church life. Such belief and the desire of the east-side residents were expressed to the executive committee of the First Church Association, and on April 13, 1879, the committee assembled to take action in the matter. William Allen Butler was in the chair, and J.

W. Skinner acted as secretary. The following resolution was adopted unanimously:

"'*Whereas*, The congregation worshipping in Dayspring Chapel has paid off the mortgage on the lots on which the chapel stands, and now proposes to apply to the Presbytery of Westchester for organization as a church;

"'*Resolved*, That the committee hereby approves of such application, and in case the same is granted by the Presbytery, will recommend to the Missionary Association of the First Presbyterian Church of Yonkers to vest in the church to be so organized all its property on Nodine Hill for the purposes of such church, and so long as it shall be used for a Presbyterian church.'

"The meeting of the Presbytery was held in Stamford, Conn., on April 15. The request of the Dayspring Chapel congregation was presented. Rev. Dr. Smith, Rev. John Dixon, W. C. Foote, and C. E. Allison were present from Yonkers. Presbytery referred the application of the chapel congregation to the Committee on Church Extension with power.

"On Monday, April 21, the Church Extension Committee met at the house of Charles Lockwood. After due inquiry and deliberation the Committee decided to proceed with the organization, and at eight o'clock Monday evening, April 21, met the congregation in the chapel. The members of the Committee of Presbytery who took part in the services were Rev. Dr. Baird of Rye, Rev. Dr. Phraner of Sing Sing, Rev. Mr. A. R. Macoubrey of Brewsters, Edward Wells of Peekskill.

"After singing by the choir, Rev. Charles W. Baird, D. D., read the seventeenth chapter of John. He then announced the action of Presbytery, and followed the report with prayer. Mr. Allison read the list of names of those who had been dismissed from other churches in order to organize a new church. As the names were read the members arose. Eighty-five were from the First Presbyterian Church, five from the Westminster, two from St. John's, one from the Presbyterian church in Melville, Long Island, and one from the Reformed church, West Farms—ninety-four in all.

"Rev. Dr. Phraner, of Sing Sing, then proceeded with the ordination of church officers. The following persons were nominated as elders: William Bates, Thomas Moore, and H. H. Ferguson; and for deacons, Alfred Hill, Samuel Granger, and William Smith. The voting was by uplifted hands, and they were all chosen.

"After the ordination of elders and deacons brief addresses were made by Rev. Wm. C. Foote and Charles Lockwood.

"Rev. Dr. Charles Baird spoke of his regret at the absence of Rev. Dr. Smith, who had always cherished this chapel work and rejoiced in its prosperity. He said, 'You are the thirty-eighth church in our Presbytery—the last one on the roll, but not the least in our affections.' The benediction was pronounced by Rev. Dr. Henry M. Baird, of Yonkers.

"So was consummated an organization for which many good men prayed and labored. So was placed on the eastern borders of our city, towards the sun-rising, a golden candlestick to hold up for years to come the light of the world, to bless the present generation, and to illuminate the hearts and lives of children and children's children."

The next step of this newly organized church was to call a pastor. Accordingly on April 24, 1879, at a meeting of the congregation held in the Dayspring Church, at which Rev. John Dixon, pastor of the Westminster Presbyterian Church of Yonkers, presided, a unanimous call was extended to Rev. Charles E. Allison, who had labored so faithfully and so successfully for six years as a stated supply to this people, to become their pastor. The call was accepted, and on Wednesday evening, April 30, 1879, Mr. Allison was ordained and installed as their pastor in the First Presbyterian Church of Yonkers.

Rev. Dr. Carson W. Adams, of West Farms, the Moderator of the Westchester Presbytery, presided. The services were opened by singing the hymn, "I love thy kingdom, Lord." Rev. Ezra F. Mundy read the fourth chapter of Nehemiah. Rev. Charles W. Baird, D. D., followed with prayer. The hymn, "Rock of Ages, cleft for me," was then sung. Prayer was offered by Rev. John Dixon.

Rev. Wilson Phraner, D. D., of Sing Sing, preached the sermon from the words, "So built we the wall; and all the wall was joined together unto the half thereof, for the people had a mind to work." Neh. 4:6.

At the close of the sermon Mr. Allison came forward and knelt before the pulpit, when the members of the Presbytery and other Presbyterian clergymen in the congregation placed their hands upon his head while Rev. Dr. Adams offered the prayer of ordination.

Rev. Rollin A. Sawyer, D. D., pastor of the Presbyterian Church of Irvington, delivered the charge to the pastor, and Rev. J. Ritchie Smith, of Peekskill, delivered the charge to the people. After the singing of the doxology, Rev. C. E. Allison pronounced the benediction.

Rev. Charles Elmer Allison, second son of Isaac W. and Teresa A. Allison, was born at Slate Hill, Orange County, N. Y. His mother's surname before her marriage was Elmer. Rev. Mr. Allison was prepared for college at Chester Academy, Chester, Orange County, N. Y., and was graduated at Hamilton College, Clinton, N. Y., in 1870, and at Union Theological Seminary, New York city, in 1874. At Hamilton College he was one of the six Clark Prize Orators of his class. He was licensed to preach the gospel by the Hudson Presbytery in session at Middletown, N. Y. He was ordained by the Presbytery of Westchester in session at Yonkers, N. Y., on the 30th of April, 1879. On the same day he was installed pastor of the Dayspring Presbyterian Church in Yonkers. Six years before, while he was a student in Union Theological Seminary, he had been placed in charge of the Dayspring Chapel, which was organized as a church, April 25, 1879.

Rev. Mr. Allison has carried on a successful ministry to this church for eighteen years. He is known as an untiring and devoted worker, and his labors have been abundantly blessed, not only in his own church, but in neighboring fields to which he is frequently called, being especially acceptable in conducting evangelistic services. He is pleasing and entertaining in his addresses to the children. Rev. Mr. Allison is a zealous and active laborer in the temperance cause and has given to it gifts of his time and talents. He

has taken the high ground that the Bible and the ballot are the two great weapons for the overthrow of intemperance, and his public utterances on this subject indicate that he is fixed in purpose and strong in faith in the progress and final triumph of temperance through moral and legal measures. Mr. Allison was Moderator of the Presbytery of Westchester in 1886. He is the author of the "History of Hamilton College" recently published. The new Dayspring Presbyterian Church edifice was erected under Rev. Mr. Allison's pastorate.

The first Board of Trustees was elected May 13, 1879. It was composed of Charles R. Culver, Samuel Berrian, Thomas F. Hope, Chas. H. Pease, Joshua Smith, Benjamin Sutherland, John A. Smith, Leonard Mapes, and John Poole. The church was incorporated on the same day.

At a meeting of the First Church Association, held November 20, 1879, the following preamble and resolution were adopted:

Whereas, The congregation worshipping in the Dayspring Church, having organized a church which has been admitted in the Presbytery of Westchester, under the name of the Dayspring Presbyterian Church in Yonkers, and having purchased and paid for the lots on which the chapel is situated, all of which has been with the approval of the committee and in anticipation of the action now proposed; it is therefore

Resolved, That the executive committee recommend to the Association that they approve of and confirm what has there been done, and donate to the said Dayspring Presbyterian Church all the property of the Association in the chapel and its appurtenances and the furniture and articles therein, the same to be included in the conveyance to be made by the trustees of the First Presbyterian Church pursuant to the right of the trustees to make such conveyance under declaration of trust executed by Patrick Kelly and Robert Harper, dated March 14, 1878, in liber 946 of deeds, page 306, in the register's office in Westchester County. And the committee recommend that such conveyance be upon condition that the property conveyed shall be used only for the purpose of a church of the Presbyterian

denomination, and that no mortgage shall ever be placed on said property.

At this meeting it was also resolved to pay the expenses necessary to complete the church organization, also to meet so far as necessary any deficiency in the resources of the Dayspring Church for its proper support for the year.

The following statistics show the number added to the Dayspring Church since its organization: Ninety-four were organized as a church in 1879; 8 were added to the church in 1879, 7 in 1880, 33 in 1881, 17 in 1882, 8 in 1883, 5 in 1884, 33 in 1885, 19 in 1886, 38 in 1887, 11 in 1888, 31 in 1889, 33 in 1890. The present membership, April, 1891, is 268.

In December, 1880, the church enjoyed a time of refreshing from the presence of the Lord. "The silent power of the Holy Spirit uplifted scores of weary and heavy laden hearts and His sacred influence daily won many to the Saviour."

In June, 1880, a festival and floral fair was held in large tents in Flagg's Grove, opposite the Dayspring Church, for the benefit of the church. The committee in charge published a paper known as the "Hillside Echo." The profits of the fair were $800.

In June, 1882, the church again enjoyed gratifying evidence of the presence of God's Spirit. Special meetings were appointed and on Sunday evening, June 18, the interest had so deepened and widened that between forty and fifty asked for remembrance in the prayers of the church. "The history both of the seven years of chapel life and the seven years of church life testifies that the good hand of the Lord has been upon its people."

January 27, 1887, the Board of Trustees of the church established a building fund for the erection of a new church edifice. In November, 1887, a large fair was held in Warburton Hall, lasting for three days, for the benefit of the new church building fund, when another edition of the "Hillside Echo" was published.

The members of the present session of the Dayspring Church are: Rev. Charles E. Allison, William Smith, John H. Cutbill, and Thomas F. Hope. The trustees are, Thomas

F. Hope, John H. Cutbill, James M. Rhys, Edwin Graham, John Rose, Roderick Ross, Charles R. Culver, Robert Field, and John Ross. The clerk of the Session is William Smith and the Secretary of the Board of Trustees is John H. Cutbill.

"Dayspring Presbyterian Church occupies an important field of labor in Yonkers. Its services are well attended and the problem of how to reach the masses is here solved. It is the church of the people and for the people. All enter into its work with hearty zeal and devotion."

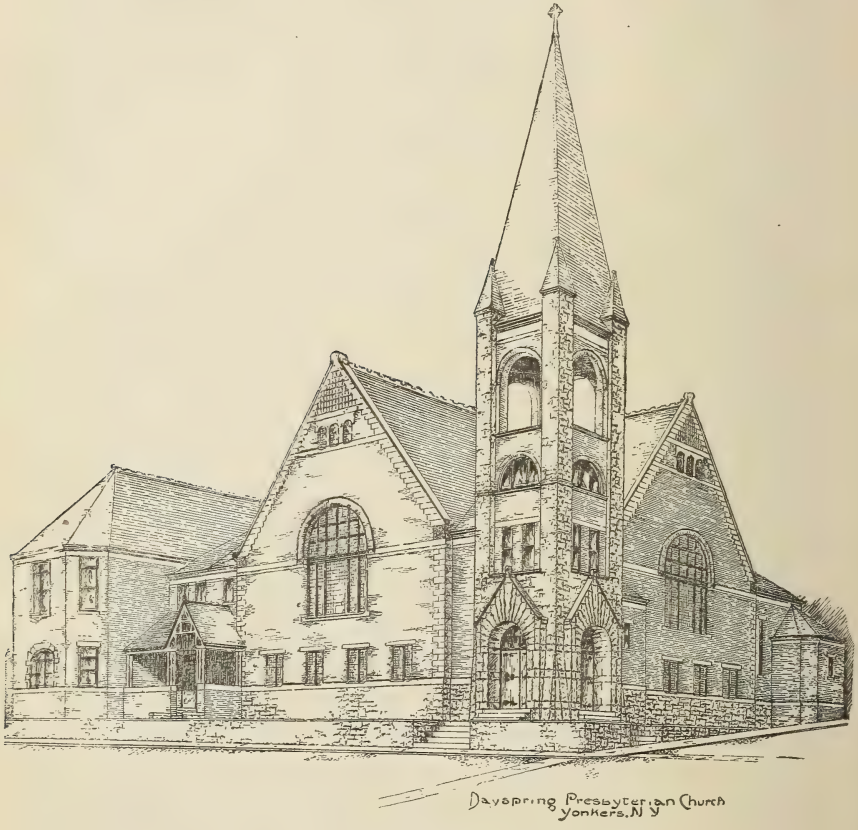
Two young men, members of the Dayspring Church, are preparing for the ministry, one in the Grammar School, (Kirkland Hall), Clinton, Oneida County, N. Y., and the other in Hamilton College, Clinton, N. Y.

The following statement regarding the site of the new church building is from the annual report of the church, January, 1889:

"When a decision to build a new church was reached, the question of a site arose. Realizing that a church on a main avenue has great advantages over one on a side street, the board of trustees selected the corner of the two principal thoroughfares on the east side. A half-acre of ground at the corner of Elm and Walnut Streets, the choicest site for a church on the hill, was secured by the Board of Trustees for $5,000. It was purchased of a generous gentleman who was willing to sell it for church purposes for less than its value. Last year, in addition to giving $2,200 for current expenses and missions, the people, by a fair and other means, increased their building fund to $3,200. The old church site, which the Dayspring people purchased years ago for $1,250, is now worth $5,000. A friend has informed the Board that he has set aside $500 for the new church. Several substantial citizens, who are accustomed to contribute liberally, have given the trustees assurances of their sympathy with the building project and their readiness to assist. As soon as practicable, plans are to be prepared, and if appeals for more contributions are responded to, in the near future 'a people's church' will crown the eastern hill, and the Sabbath-going bell, swing-

ing in its graceful spire, will 'sprinkle with holy sounds' the air of the three beautiful valleys below."

The "Yonkers Statesman" of April 26, 1890, contains the following article, which indicates that the hopes of the Dayspring Presbyterian Church, in regard to a new building, are about to be realized:



THE NEW DAYSPRING PRESBYTERIAN CHURCH.

The new house of worship for Dayspring Presbyterian Church, of which the above is a good representation, is to be located on half an acre of ground on Walnut Street. The edifice will practically front on both streets, with a double entrance through the tower on the corner, and an entrance on Walnut Street, both of which give access to a broad vestibule extending entirely across the Walnut Street front. The Walnut Street

entrance also gives access to the lecture-room, parlors, Sunday-school room, etc., which are located to the north and adjoining the main building.

The main auditorium is 64 feet wide and 74 feet long, with a seating capacity of about 700, exclusive of the gallery over the vestibule, which will be so arranged that it can be extended on both sides when occasion requires. The lecture-room, adjoining the church proper, is 38 by 42 feet. The partition on one side will be arranged in sections, so that, in case of an overflow meeting, it can be utilized in connection with the main auditorium. Near the Walnut Street entrance, and connected with the lecture-room by large sliding partitions, is the Trustees' room, 14 by 24, and parlor, 20 by 24.

To the rear of the lecture-room is a hallway having two outside entrances, by which access is had to a generous serving room, underneath which, in the basement, will be the kitchen. Adjoining this hallway is the pastor's study, 14 by 16 feet, with a private doorway to the yard and to the pulpit platform.

Access is had to the second story by two broad platform staircases, one near the Walnut Street entrance, and one from the rear hallway. The second story contains the Sunday-school room, 40 by 42 feet, a Primary class room 24 by 28, and four class-rooms 10 by 20, the partitions being so arranged that the entire second floor can be used as one large room, having a total length of 104 feet. Connected with the Sunday-school and Primary class room is the librarian's room, 8 by 12.

The extreme size of the edifice will be 118 by 106 feet. The extension walls will be pressed brick and Massachusetts freestone. The interior finish will be quartered oak. The windows will have stained glass of subdued tints. The pews will be arranged in amphitheatre style, with a gentle descent to the platform. At the left of the platform will be the choir and organ gallery, having a private entrance from Elm Street. The ceiling of the auditorium will be 44 feet high, and the total height of the spire from the sidewalk at the street corner to the apex of the cross will be 106 feet.

The architect of this new church is Edwin A. Quick; and Rev. Charles E. Allison and his people of the Dayspring Presbyterian Church may take a just pride in the fact that they will soon have one of the most beautiful, commodious, and convenient places of worship in the city. The estimated cost of this new house of worship is $45,000.

Tuesday, September 2, 1890, ground was broken for the foundations of the new Dayspring Church. At six o'clock in the morning a goodly number of the congregation met in the present house of worship and repaired to the site of the proposed new church. "Praise God from whom all blessings flow," was sung. The pastor, Rev. Charles E. Allison, read appropriate selections from Scripture, among them the 10th verse of the 28th chapter of 1 Chronicles—"Take heed now, for the Lord hath chosen thee to build a house for the sanctuary. Be strong and do it." The people sang:

"I love thy kingdom, Lord,
The house of thine abode."

Prayers were offered by Thomas F. Hope and William Smith, and two more hymns were sung.

The Session were represented in the assembly by all the Elders; the Board of Trustees by the President, John H. Cutbill, and other members; the choir by John W. Craft, the leader, H. L. Huntington, the organist, and others; the Sunday-school by many teachers and scholars.

After the brief but touching and impressive early morning service the benediction was pronounced by the pastor, and many went direct to their shops and factories and schools to take up with glad hearts their daily work.

The first choir was composed of Samuel J. Berrian, organist; John Craft, tenor; George Williamson and Frank Steadman, bass; Miss Ida Sugden and Miss Mary Mitchell, soprano; and Miss Valeria Ryder, alto. Mr. Berrian was faithful as a deacon of the church and rendered cheerful and effective service as organist until his failing health compelled withdrawal from the position. His death occurred in May, 1886. James Tong succeeded Mr. Berrian as organist.

Miss Libbie Berrian has frequently presided at the organ and Miss Julia Wharmby has also rendered the church acceptable service as organist. Samuel Manoah Berrian also served as organist for a number of years. Robert Walsh was organist in 1887 and served the church without compensation. He was succeeded by Frederick E. Hubbell. The present organist is H. L. Huntington. There are about fifteen members in the choir, the leader being John W. Craft. He has been a member of the choir about eleven years and leader about five years. His assistant is James M. Rhys. Mr. Craft and his assistant have rendered valuable aid in the choral services of the church.

Charles R. Culver served the church as treasurer from its organization, April, 1879, until May, 1884. He was succeeded by William Smith. When Mr. Smith's term of office expired Mr. Culver was reëlected and still occupies that place.

The first wedding in Dayspring Church was on the

evening of September 12, 1883, when William S. Granger and Miss Carrie Mason Tanner were married by Rev. Charles E. Allison.

Dennis Nodine acted as sexton for a number of years most faithfully. He was succeeded by John A. Smith, and he by James Reynolds. The present sexton is John W. Craft, who has served since January, 1887.

The pulpit Bible was presented by William Allen Butler, as was also the communion service. The latter is a handsome, plain set, a small cross upon the lid of the tankard being almost the only ornamentation. The goblets are gold lined and upon each piece is engraved "Dayspring Presbyterian Church. May 13, 1879."

The baptismal bowl was presented by Wm. H. Veitch, September 25, 1879.

The Lord's Supper is observed on the last Sunday morning in January, March, May, July, September, and November.

In connection with the work of Rev. Charles E. Allison on Nodine Hill, the opening of a reading-room and library, in the latter part of 1879, bears an important part. It is under the care of an organization distinct from the Dayspring Church. In its incorporation, however, it is provided that the pastor of Dayspring Church, or if at any time there be no pastor, one of the elders of that church, shall be a member of the Board of Trustees.

On January 9, 1880, Charles Lockwood, of Yonkers, presented this Association with a lot and a building which he had erected on it for its meetings and reading-room, with the expression of a wish that the institution might promote growth in Christian manhood and counteract evil influences which wreck character.

The building is on Oliver Avenue, a short distance in the rear of the present house of worship of the Dayspring Church. It is the property of the "Viewville Literary Association." The opening exercises were held in the Dayspring Church, January 16, 1880, after which the audience repaired to the reading-room. The first book carried into it was a copy of the Holy Scriptures, "the Book of the Great King and the great king of books."

In September Mr. Lockwood presented the reading-room one hundred and seventy-five new books, and a catalogue of the circulating library was printed. Henry Bowers presented $20. In addition to historical and biographical works the library has the works of Irving, Scott, Eliot, Black, Warner, Mulock, and Cooper. It also has the daily papers, and a stereoscope, double lenses, revolving views. The society gives literary and musical entertainments, and holds meetings from time to time for debates.

April 13, 1888, a fine portrait of Charles Lockwood, the generous donor of the reading-room, was presented to the Viewville Literary Association.

The first officers were the five trustees who were incorporated as the Viewville Literary Association: Rev. C. E. Allison, President; Wm. Smith, Secretary and Treasurer; Samuel Granger, P. Kelly, and Robert Harper. Messrs. H. H. Ferguson, William Webb, Samuel Granger, Thomas L. Mottram, Henry Gaul, James E. Martin, and Louis W. Archer have also served as its presidents. Messrs. William Smith, William Bates, Rev. C. E. Allison, and others have served as secretaries. Messrs. William Webb and Thomas W. Iles served two terms as treasurers. The annalist of the society for 1889 was John B. Lees. He was succeeded by Henry Gaul, and he by Louis W. Archer.

The following are its present officers: Louis W. Archer, President; James E. Irvine, Secretary; Rev. C. E. Allison, Treasurer. These officers, with Edwin Graham and Theodore Wicht, constitute the present Board of Trustees.

The societies at work in and for the Dayspring Church and Sunday-school are: Young People's Association, the King's Daughters, Birthday Society, the Armor-Bearers (Mrs. Eva Field's class), the Willing Ten, the W. F. D. (Miss Christina Ryder's class), L. B. C. S. (Miss Lizzie Bruce's class), the Young Men's Bible-class Society, and the "Little Maids'" Society.

THE SUNDAY-SCHOOL.

At a meeting held in Dayspring Chapel on Sunday afternoon, May 19, 1872, at which William Allen Butler presided and Charles Lockwood acted as secretary, it was

resolved to establish a Sunday-school. On the following Sunday, May 26, 1872, Charles Lockwood, an elder in the First Presbyterian Church of Yonkers, was chosen superintendent, and Arthur Hay elected secretary and librarian.

At this meeting classes were organized and the following persons offered their services as teachers: John W. Skinner, William C. Foote, Charles Lockwood, Richard Wynkoop, J. F. Travis, John Edwards, Arthur Hay, Mrs. Marie C. Hughes, Miss Irene Newell (now Mrs. A. C. Benedict), Miss Anna E. Smith, Miss Helen Foote, and Miss Annie Phillips. The school was opened with thirty-one scholars and the twelve teachers above mentioned. Nearly all of these teachers were either members of the First Presbyterian Church or connected with the congregation.

Mr. Lockwood in his superintendency of the Dayspring Sunday-school studiously avoided introducing any sensational methods, either to retain the pupils or to draw children from other Sunday-schools in the city. He also aimed to secure the services of teachers who would instruct and interest their scholars in the study of the Scriptures, and not simply amuse or entertain them, but impart practical and doctrinal knowledge of the Word of God. In addition to his duties as superintendent, Mr. Lockwood frequently taught classes in the absence of teachers, sometimes dividing his time between the classes.

The expense of sustaining the school for the year 1873 was $145 60, which was generously met by the Missionary Association of the First Presbyterian Church, as was that of the following year, 1874, when the expenses of the school were $380 99.

The attendance steadily increased so that the gallery of the chapel was occupied, the main room being filled. It numbered, in 1874, 140 pupils. At the close of the year the number so increased that the chapel could not comfortably accommodate all who came to the school. In April, 1875, steps were taken to enlarge the building. The chapel was closed from April 11 to May 23 in order to make the proposed enlargement.

October 7, 1875, Mr. Lockwood reported that the Sunday-school had donated $184 towards purchasing a bell for

the chapel. The attendance at the close of 1875 was 149 scholars and twenty-three teachers. At a communion service held June 20, 1875, nine scholars made a public confession of their faith in Christ, uniting with the First Presbyterian Church. The school held a Christmas festival in December and a strawberry festival in March. Three hundred volumes were added to the Sunday-school library in 1875. A large Bible-class was sustained. H. M. Schieffelin kept the school supplied with question books.

At the anniversary of the Presbyterian Missionary Association, held Sunday afternoon, November 12, 1876, in the First Presbyterian Church, the Sunday-school was present and occupied the gallery of the church. Wm. Allen Butler expressed his gratification at the spectacle of a school so large and prosperous. Lucius E. Clark and Rev. Dr. Bulford, of Charleston, made addresses on that occasion. Superintendent Lockwood reported that the average attendance of the school was 204, and the largest attendance 227. There were twenty-six teachers, with an average attendance of twenty-three. Rev. C. E. Allison reported that there were 526 books in the library, that the school had been regularly supplied with Sunday-school papers, and that fifty copies of the "American Messenger" were distributed monthly among the congregation.

In 1876 the young men's Bible-class, taught by the pastor, Rev. C. E. Allison, began the study of the life of Christ, upon which questions were prepared by the pastor. These questions "were upon the end, the means, and the methods of Bible study, also upon the social, political, and religious characteristics of Christ's day." The aim was to "make the questions direct as to the general and essential facts and doctrines, and suggestive as to those less essential." The questions were printed in circular form and on the title-page were the following suggestive sentences: "To know about Christ is one thing, to know Christ and to become like him is quite another. Pilate and Judas knew about him, Peter and John knew him." The class continued the study of the subject for two or three years, finishing "Robinson's Harmony of the Gospels." In 1877 the class numbered from twenty-five to thirty young men.

The following report of the Sunday-school is for the centennial year, 1876: Officers, 4; teachers, 23; number of pupils on register, 250; average attendance, 176; largest attendance, 231; number in infant class, 50; conversions, 11; deaths, 2; volumes in library, 250. The school is provided with the pastor's Bible-class for men and four Bible-classes for women.

The officers of the school at that time were: Charles Lockwood, Superintendent; P. Kelly, Treasurer and Librarian, with Chauncey Gouch and Henry Butler, assistants. And the teachers were: Mrs. H. C. Balch, Mrs. Christian Ryder, Miss Helen S. Foote, Miss Ida Belknap, Miss Mary B. Daniels, Miss M. C. Valentine, Miss Belle Parsons, Miss Sarah S. Clark, Miss Mary E. Beasley, Miss Sarah Ainsworth, Miss Annie McCullough, Miss Emma Clark, Miss Emma W. Hoyt, Miss Isabel Shipman, Miss Mary Bradford, Miss Tupper, Miss Williams, Miss Alice Kniffin, Miss Mary F. Sleight, Messrs. G. W. Farnum, J. F. Travis, Walter W. Law, P. Kelly, Henry Butler, Chauncey Gouch, and Rev. Charles E. Allison.

In April, 1887, the chapel was so overcrowded that the pastor relinquished his class which he had taught for so many years, in order that the room it occupied might be assigned to classes of children. The young men's class was afterwards reorganized and is still taught by the pastor.

The women's Bible-class, which was taught by Mrs. Marie C. Hughes, was also overcrowded, and more room was needed to accommodate its increasing numbers in 1877. Mrs. Hughes was most faithful in her devotion to her class.

In 1876 Jonathan T. Travis, who had been a faithful and efficient teacher in the school since the day of its organization, removed to Brooklyn. The school also sustained a great loss by the removal of Richard Wynkoop from the city. He had rendered valuable service both to the school and chapel. The pastor at an entertainment given by the friends of the chapel and school in June, 1877, was presented with an elegant gold watch.

The Young People's Association of the Dayspring Presbyterian Church came into existence under the follow-

ing interesting circumstances: William Smith, the founder, (who subsequently became its President) one evening in the month of May, 1876, while strolling in the neighborhood of Sixth Avenue and Twenty-third Street, New York city, attracted by singing, entered a young men's prayer-meeting of a Presbyterian church. He was deeply interested in the service and impressed by the evident sincerity of the young leader and of those who took part therein. At the close of the meeting he received a cordial welcome from the young men which made him feel at once thoroughly at home. He continued while in New York to attend the weekly meetings and induced some friends to attend them also.

On his return to Yonkers he wondered whether a similar meeting could not be established here. He gave the subject much thought, and resolved to make the attempt. One day he invited three of his friends to meet at his house on a certain evening. When they arrived he astonished them somewhat by informing them that they were to hold a prayer-meeting. After failing two or three times in their attempt to open the meeting, a hymn was sung and a prayer offered. The friends parted with serious impressions. The following week a meeting was held at another house, and this time two more had gathered, making a total of six. The meetings were held weekly, continuing to increase in numbers until parlors were crowded to their greatest capacity. Application was made and granted for the use of a wing of the Dayspring Church, and finally the main building was thrown open.

As time passed, desiring to further extend their usefulness, it was decided to admit to the meetings, which had heretofore been exclusively for young men, young persons of both sexes. A meeting was held and the Young People's Association of the Dayspring Presbyterian Church was organized to succeed the young men's meeting.

May 12, 1884, the pastor, Rev. C. E. Allison, suggested to the Association the advisability of establishing a fund for the erection of a new church building. The suggestion was adopted and the first contribution was then made.

The twelfth anniversary of the association was held in

the church Monday evening, May 24, 1888. There were present representatives from all the young people's associations in the city. The President of the society, William Smith, presided. After singing, Frank B. Hickey, of the Westminster Church, offered prayer. A selection from the Scriptures was read by Richard Edie, of the Warburton Avenue Baptist Church, which was followed by the report of the secretary, Walter Reynolds. The average attendance was fifty-eight. One death had occurred during the year, and the membership had been increased by the addition of four new members. The membership at that time was seventy-five.

Miss Libbie Berrian, the treasurer, reported that $88 had been expended during the year. Balance in treasury, $12. Addresses were made by William Smith and Rev. C. E. Allison. The meeting was closed by singing, and prayer by William M. Dick, of the Reformed Church.

It has been the custom of the society to go for an outing each Fourth of July, games of various descriptions and refreshments being indulged in, and also contests in various athletic sports for appropriate trophies. This annual feature was in no small measure the cause of an increase in the popularity and beneficial influence of the Association

The weekly meeting of the Association is held every Monday evening. Every two months a missionary meeting is held, the topic under consideration being either home or foreign missions. The Association entered upon its sixteenth year last May. It rendered efficient service at the church fair held in November, 1887.

With appropriate exercises the Association celebrated its next anniversary Monday evening, May 21, 1889. Wm. Smith, an ex-President of the Association, presided. The reports of the officers showed that the members had not been weary in well-doing. Interesting remarks were made by George D. Mackay, President of the Y. M. C. A., and Rev. Charles E. Allison.

The Association celebrated on Monday evening, May 21, 1890, its fourteenth anniversary with a pleasant gathering. Theodore Ross, the President, presided. William Smith, the founder, offered prayer. Mr. Ross read from

the Scriptures, and Rev. Charles E. Allison and Franklin Soper, M. D., made addresses. Representatives from the sister societies of the Westminster and Reformed churches were present.

The singing book used by the Association in their weekly prayer-meetings is the "Gospel Hymns," by Messrs. Moody and Sankey.

The officers of the Young People's Association for 1889 were: William B. Jones, President; John Ross, Vice-President; Jerome Kollmer, Secretary; Rev. C. E. Allison, ex-officio member of board. William Smith, Walter Reynolds, Thomas Woodruff, Libbie Berrian, Anna L. Graham, Grace Banks, and Annie Young, with the four officers above mentioned, constitute the Board of Trustees. The committees were: Miss A. Graham, Miss L. Berrian, Miss G. Banks, W. Smith, T. Woodruff, and W. Jones, visiting; Miss Webb, Miss Young, Miss Graham, Mr. Ross, Mr. Reynolds, and W. Smith, introduction; Messrs. Reynolds, Ross, Smith, and Woodruff, employment.

June 1, 1879, Charles Lockwood assumed the entire expense of supporting the Sunday-school, about $320 a year. For several years he continued to bear this expense. The following figures give some idea of the standing and condition of the school from 1872 to 1879: 1872, 82 scholars on the roll and 12 teachers; 1873, 150 scholars, average attendance, 100; 1874, average attendance, 110, teachers, 21; 1875, attendance, 149, teachers, 23; 1876, attendance 204, teachers, 23; 1877, attendance 208, teachers, 26; 1878, attendance 178, teachers, 22; 1879, attendance 167, teachers, 20.

The following persons taught in the Sunday-school between 1872 and 1879: Messrs. Lockwood, Kelly, Gouch, Butler, Allison, Wynkoop, Travis, Van Norden, Allen, Taylor, Farnum, Law, Foote, Smith, L. Morse, A. J. Prime, Salter, Clark, Wainwright, Van Tassell, and Henry Taylor, Mrs. Parsons, Mrs. M. C. Hughes, Mrs. Balch, Mrs. Bate, Mrs. Mapes, Mrs. Jordan, Mrs. Bates, Misses Ida Belknap, M. E. Bradford, Tappen, M. McCartey, Helen Foote, Emma Clark, Mary Willard, Annie McCullough, M. Flagg, B. Parsons, G. Cruikshank, Josie Sawyer, B. Shipman, Cora Mackrell, Mary Butler, Harriet Butler, Kellogg, Valentine, Smith,

Hoyt, McMillan, Mary B. Daniels, Beasley, Ryder, Newell, and Hipson.

On Wednesday evening, June 7, 1882, the Sunday-school enjoyed, its annual strawberry and ice-cream festival. An interesting feature of the exercises was the presentation of books as rewards for Bible study and regular attendance during the year. Sarah Smith, Julia Hill, Emma Dutton, Katie Archer, Louise Webb, James Andrews, and Lena and Belle Weisendonger received books for regular and punctual attendance, and Lena Weisendonger a volume of poems for learning Scripture verses. She had committed to memory 927 verses.

"The pen of the historian cannot record all the names of those who were the true friends of the church and Sunday-school. The record of their fidelity is above on the books of Him whose reward is sure." But it seems peculiarly fitting to note briefly the work of one who was identified with the interests and success of the church and Sunday-school from its organization. At the time of the building of a house of worship on Nodine Hill no one took deeper interest, nor discharged more efficiently and faithfully his duties as a member of the building committee, than did Patrick Kelly. In the Dayspring Church Annals,* written by Rev. C. E. Allison, is the following: "He was a generous and faithful friend. If anything was to be attended to in connection with enlarging, repairing, trimming, or caring for the chapel, Mr. Kelly was the man to do it, or to see that it was well done. He was unassuming as he was faithful."

Mr. Kelly served as librarian, secretary, and treasurer of the Dayspring Sunday-school. He died suddenly, September 16, 1882, on the morning of his return from Europe, whither he had gone for the restoration of his health.

Funeral services were held on Wednesday afternoon, September 20, in the First Presbyterian Church. The services were conducted by Rev. John Reid, assisted by Rev. Charles E. Allison. Rev. Mr. Reid, in his address, said

* The Dayspring Church has a book entitled "Annals." It is kept by the pastor, who has recorded important events in the growth of the church and of the east side of the city. It has come to be greatly valued by the people.

with much feeling: "Here is a man whom I knew—whom I loved—a man of usefulness and of sterling integrity. His life-work was one of consistency, bringing honor to the church. He was a trustee and deacon, and as such respected. In all the efforts to improve this church he was ready to do his part. Being dead he yet speaketh."

In September, 1886, prizes were offered to the members of the Sunday-school who should collect the largest amount towards the building fund. A meeting was held to hear the names of those who had collected the largest amount and to enjoy the refreshments which the ladies had provided. Congratulatory remarks were made by Charles Lockwood, William Smith, and Rev. C. E. Allison. The first prize, an elegant dressing-case, was presented to Emma Menzer, who had collected $80 20. The second prize, also a beautiful dressing-case, was given to Florence Wharmby, who had collected $25 05. George Thomas received the third prize, a riding whip. He had collected $21 55. A doll, which was offered to the member of the infant class who should bring the largest amount, was given to little Susie Percival, who had collected $5 06. A large cake was given to industrious Jacob Minnerly, who had found time, although his daily work was heavy and wearisome, to fill nearly four of the little collection barrels. "Honor to whom honor is due." The whole amount collected by this effort was $300.

The Dayspring Church Boys' Society was organized April, 1887. In July, 1887, it numbered fifty members. The boys, in connection with this society, established a prayer-meeting in April, 1887.

A class taught by Miss Cora W. Mackrell, known as the "Willing Ten," consisting of ten young ladies, gave a very pleasant entertainment at Temperance Hall, in October, 1887, in behalf of the church building fund. The class also raised by their floral arbor at the church fair, held November, 1887, $150.

The King's Daughters is another society which raised $243 85 for the building fund at the fair. The Birthday Society presented the treasurer of the church with $60 for this object. James M. Rhys' singing class also worked

for the church building fund. The Heart and Hand Society, organized January, 1887, of which Miss Emma Menzer was President, Miss Julia Wharmby, Treasurer, and Miss Amelia Menzer, Secretary, in January, 1887, presented the church with $63, and on Christmas, 1888, a fine Decker piano. The Cup of Water Society raised $89 for the church building fund in 1887, and the Golden Seal Society also contributed.

In 1884 the following teachers were in the Sunday-school: Messrs. Robert Harper, Herbert Claxton, Ogden Wilson, James Smith, Henry Gaul, George K. Gilbert, McKittrick, Miller, Granger, Field, and Benjamin F. Parliman; Misses Joyce, Ainsworth, Williams, Stewart, Dwight, Kittie Goddard, Armenia Baird, Fannie Upham, Carson, Kniffin, Jordan, Haight, Hall, Gray, Worden, May Tappen, Ella Coles, Latham, Ada Daughaday, and Churchill, and at a later date, Misses Davidson, Louisa Webb, Eliza Smith, Lockwood, Gould, Lizzie Graham, and Underhill.

The first teacher who had charge of the primary department of the school was Miss Ida Belknap. In addition to her duties as superintendent of the department she fostered by patient and faithful work the musical exercises, which are not the least important feature of the work of the Sunday-school. She also, for many years, led the singing in the Friday evening prayer-meeting and on Sunday afternoon in the church. In the festivals, fairs, and entertainments held for the benefit of the church she was suggestive and efficient in methods and ways to make them attractive and successful. Hers was long-continued service. In 1880 this department, under Miss Belknap's charge, had more than one hundred names enrolled.

Mrs. Robert Harper succeeded Miss Belknap. She was succeeded by the superintendent, Charles Lockwood, who taught for a year. He was succeeded by Miss Sugden, assisted by Miss Cora Aldrich. Miss Cora Mackrell taught it for a brief period. The department at present is efficiently taught by Miss Mary Chapman. It enrolls about one hundred pupils (May, 1891). The International Lessons are taught, also the Commandments, the Apostles' Creed, and "Child's Short Catechism," edited by Rev. J. Haddington

Brown. The "Little Folks' Paper" is distributed. This department meets in the Viewville Reading-room, at 2:30 P. M., there being insufficient room for it in the church.

On Thursday, July 12, 1888, the Dayspring Sunday-school, with the Warburton Avenue Baptist Sunday-school and the Nepperhan Avenue Mission Sunday-school, went on an excursion to Boynton Beach, N. J. On this grand union Sunday-school excursion were over sixteen hundred persons.

Report to Presbytery for 1880: Officers and teachers, 27; adult scholars, 24; youth and children, 251; total membership, 302; average attendance, 170; number united with the church, 4.

Report of Session to Presbytery for 1885: Officers, 4; teachers, 24; scholars, 223: total, 251; average attendance, 165; average attendance of scholars at church, 60; number received into church, 4; books, 600; amount given to our Boards, $20; to other benevolent objects, $70.

Report to Presbytery for 1886: Officers, 4; teachers, 27; scholars, 269: total, 300; average attendance, 185; average attendance of scholars at church, 100; received into church, 10; books in the library, 500; amount given to our boards, $254; to other benevolent boards, $150.

Report to Presbytery for 1888: Officers, 4; teachers, 29; scholars, 289: total, 322; average attendance, 210; average attendance of scholars at church, 125; scholars members of church, 60; books in library, 340.

The following is the statistical report of the Session for twelve years, to the General Assembly of the Presbyterian Church: The number of scholars in the school in 1880 was 280; in 1881, 325; in 1882, 335; 1883, 305; 1884, 310; 1885, 251; 1886, 300; 1887, 299; 1888, 322; 1889, 300; 1890, 330; 1891, 310.

Charles Lockwood, after sixteen years of uninterrupted service as superintendent of Dayspring Sunday-school, resigned in April, 1888. On his retirement the officers and teachers, as an expression of their estimation of him as an honored and valued associate, and as an earnest and faithful Christian worker in the Master's vineyard, passed the following resolutions, which were subsequently beautifully engrossed and presented to him.

A TESTIMONIAL.

Whereas, The organization and growth of both Dayspring Sunday-school and Dayspring Presbyterian Church are largely due to the long-continued labor and generosity of Charles Lockwood; and

Whereas, He has served the Sunday-school as superintendent from its organization (May, 1872) up to the present day, and has been deeply interested in the welfare of Dayspring Presbyterian Church from the time it was founded (April, 1879); therefore

Resolved, That we, the officers and teachers of the Sabbath-school, together with the pastor and elders of the church, by formal and joint resolution, assure Mr. Lockwood of our esteem and great gratitude, realizing as we do that hundreds of children and youth who have been members of the Dayspring Sunday-school have received inestimable instruction in the Word of God by reason of Mr. Lockwood's profound interest in their highest welfare, many of them having been taught regularly for years by teachers brought from their distant homes at his expense.

Resolved, That we congratulate him upon the pleasure he must enjoy as he reviews these many years of efficient service for that divine Master who regards what is done for the least of his brethren as done for him, and who assures his people that whosoever giveth even a cup of cold water in the name of a disciple shall not lose his reward.

Resolved, that we also congratulate him upon the enduring and ever-widening influence which the Sunday-school and the Dayspring Presbyterian Church he has done so much to establish and strengthen promise to exert for promoting God's glory and man's good long after he and his associates have been called to their reward.

Resolved by the Session, That these resolutions be spread upon the Sessional records, and by the officers and teachers of the Sunday-school that they be engrossed and presented to Mr. Lockwood on the day he retires from the office of superintendent.

YONKERS, May, 1888.

When Mr. Lockwood resigned he assured the school of his undiminished interest is its welfare, and said that he expected to remain as a teacher. He suggested that committees be formed to have oversight of the various departments, such as library, music, entertainments, special meetings, visiting, etc.

In the year 1881 the Dayspring Sunday-school was the second largest Sunday-school in the Westchester Presbytery, which numbered at that date thirty-nine churches. The enrolment in April, 1889, was three hundred scholars. The number of scholars who were received into the communion of the church in 1887 was twenty-one.

The Christmas festivals of the Dayspring Sunday-school, with their snow-covered ship, their North Pole railroad, their chimney and reindeer and sleigh, have always been very enjoyable. The last one was celebrated by the Dayspring "Magi and Midgets" on December 27, 1890.

After the Scriptures were read, prayer was offered by Charles Lockwood and an address was made by Rev. Charles E. Allison. Sweet carols were sung during the evening, among them one by the infant-class. Carrie Bate recited a Christmas poem. A cantata was rendered by a dozen or more lads and lassies. It represented the Christmas of a sailor's family and was greatly enjoyed by the large audience of little folk. Then another company of midgets presented a Christmas piece entitled "The Old Woman who Lived in a Shoe." Both this piece and the cantata were under the direction of Mrs. Eva Field, Miss Lizzie Wharmby, and Miss Hattie Howarth, who for many weeks had been training the participants.

At the close of the exercises presents were distributed. From a beautiful Christmas-tree very pretty dolls arrayed in lovely dresses were taken and passed over to the eager little girls. The boys received tool-chests, and the next day Nodine Hill abounded in juvenile carpenters. William Smith, the superintendent, received a beautiful chair and wall-pocket; and John Craft, the choir-leader, an elegant clock. Many other gifts were distributed.

The school contributes annually towards foreign mis-

sions, and helps support a Sunday-school in the South for poor whites.

Miss Ada M. Daughaday, a former teacher of this school, is now a missionary at the Osaka station of the Japan Mission.

The energetic and devoted pastor of the Presbyterian Church at Shelter Island, N. Y., Rev. Benjamin F. Parliman, and Rev. F. B. Dwight, subsequently pastor of the First Presbyterian Church at Sing Sing, N. Y., were also teachers in this Sunday-school.

Dayspring Sunday-school has been the child of prayer and of faith. It has been and is now the hope of the church. Never was a more faithful or self-denying body of teachers gathered together.

The Sunday-school hymn-book is "Select Hymns." The school sessions are at 2:30 P. M.; teachers' meetings are held Saturday evenings.

There have been but two superintendents of this Sunday-school since its organization — Charles Lockwood, elected May 1, 1872 (resigned April, 1888), and William Smith, elected May, 1888. The present officers are: William Smith, Superintendent; Charles Lockwood, Assistant Superintendent; Miss Annie L. Graham, Lady Superintendent; John H. Cutbill, Treasurer and Librarian; Robert L. Field, Assistant Librarian; Miss Libbie Berrian, Organist; John W. Craft, Precentor.

The teachers are Mrs. Annie A. Howell, Mrs. Annie E. Davis, Mrs. Allen Taylor, Mrs. Mary E. Van Tassell, Mrs. Henry Steadman, Mrs. Harry Hipson, Mrs. Eva Field, Miss Amelia Menzer, Miss Martha Curran, Miss Lizzie Wharmby, Miss Libbie Berrian, Miss Lottie Percival, Miss Annie Graham, Miss Eliza Smith, Miss Julia Lichtenberger, Miss Edith Kendall, Miss Christina Ryder, Miss Mae Lillian Cutbill, Miss Leila Sugden, Miss Lizzie Bruce, Miss Louisa Desgrey, Miss Mary Chapman, Messrs. Charles Lockwood, Uriah Wilson, Thomas H. Smith, Theodore Wicht, George A. Waechter, Joseph Smith, and Rev. Charles Elmer Allison.

"These officers and teachers, constrained by the love of their great Teacher, are earnestly endeavoring to impart

to their classes such instruction out of God's Word that the children and youth of Dayspring Sunday-school, while increasing in stature, may also 'increase in wisdom and in favor with God and man,' and may 'go before the face of the Lord to prepare his ways, to give knowledge of salvation unto his people by the remission of their sins through the tender mercy of our God, whereby the Dayspring from on high hath visited us, to give light to them that sit in darkness and the shadow of death, to guide our feet into the way of peace.'"

CHAPTER XXI.

MESSIAH BAPTIST CHURCH AND SUNDAY-SCHOOL.

In the month of July, 1872, Mrs. Henry Peel, Mrs. Grace Purdy, and Henry E. Duers organized the prayer-meeting which was held at the house of Mrs. Henry Peel in Ritter's Lane, near East Ashburton Avenue, from which sprang the Messiah Baptist Church. In 1874 Henry E. Duers, of the Warburton Avenue Baptist Church, sent a note addressed to the congregation of the A. M. E. Zion Church, who at that time were worshipping in Rooney Hall, on North Broadway, requesting their pastor to read it at the evening service. The note contained the following request:

"Members of Baptist churches in Yonkers who are present are requested to attend a meeting to be held in Townsend Hall on the following Tuesday."

After reading this notice the pastor gave his unqualified disapproval of it in words which could be plainly understood by his hearers. In response to the invitation three persons—Frederick Gilliam, Deacon Roberts, and Henry E. Duers—met in Townsend Hall at the time appointed. A Sunday service was held in that hall two weeks later and a sermon was preached by Rev. H. Dennis, a student in the Richmond Institute, Va.

The next Sunday, A. F. Decker, a member of the Warburton Avenue Baptist Church, addressed the little gathering. Townsend Hall was secured for continued services at a rental of $20 per month. In the month of May there was considerable difficulty in raising the amount required. Said one of the congregation, in recalling this experience, "The time was dark for us, very dark. The rent was called for, but there was no money in the treasury. Two days after the rent was due $22 was handed to us. It was the contribution of nineteen different persons. From that day we decided to call our mission 'Immanuel,' by

which name it was known until July, 1876, when it was changed to 'Messiah.'"

During the year 1874–75 the prayer-meeting was held with some irregularity at the home of Mrs. Peel. Those who were always present whenever it was held were Thomas Peel, Henry Evans, Joseph Maltby, James White, Charles Mann, Richard Bailey, and Henry Travis, all of whom may be considered the founders of the new Baptist society which subsequently became an established church organization. Of the above mentioned persons all but two—Henry Evans and Richard Bailey—remain in the communion of the Messiah Baptist Church to-day.

There appear to be conflicting opinions in regard to the exact date of the organization of this church. Some of the early members assert that it was organized in the spring of 1875.

Whereas the fifteenth anniversary of the organization of this church was held in the new church building in the month of July, 1889, in accordance with that date we give the time of its organization as above. Rev. William Spelman, of New York city, was present at its organization, which was accomplished in Townsend Hall, North Broadway, with twenty members.

We find in the statistical record of the fifteenth annual meeting of the New England Baptist Missionary Convention, held in Philadelphia, Pa., June 19, 1882, the word "united" in connection with this church, and the date 1879. As this is an official church record, we give 1879 as the year when this Baptist society was officially recognized as an organized church.

Sunday services were regularly held after the organization, and the stated services of Rev. R. D. Wynn were secured. For a number of years church services were held in Townsend Hall under unpleasant and serious disadvantages which were unfavorable to the growth and prosperity of the church. An effort was made to purchase the building with a view to its enlargement and improvement for church purposes. The amount required was $600. An appeal was made to friends in Yonkers for assistance to raise that sum, provided the members of the church and

congregation would raise half of the money needed. The matter was taken into consideration by a committee from the Warburton Avenue Baptist Church, consisting of J. W. Ackerman, William Holme, and Samuel Dinsmore, who approved of the plan, provided the money needed for the purchase of the property could be secured.

The congregation, through great effort, succeeded in purchasing a lot on Woodworth Avenue, near the corner of Ashburton Avenue, upon which they hoped to erect a church building, the former plan being abandoned. An effort was made to start a building-fund, and to this end several entertainments and concerts were given. Their efforts were not as successful as they had hoped, and at times they feared that this plan also would have to be given up. But a few of their number with undaunted courage, energy, and pluck determined to press onward despite the unceasing and almost insurmountable obstacles which ever and anon arose in their pathway.

At this period of the church's history the hearts of its members were made to rejoice by the announcement that James B. Colgate had purchased a portion of the Dr. Levi W. Flagg estate on Ashburton Place, with the building thereon, formerly known as the "Leighton Academy," which was to be remodelled for a church for their use.

The church is an attractive wooden structure and is entered from the north through wide folding doors, opening into a vestibule which is 11 feet wide and 32 feet long, from which two doors communicate with the main auditorium, which has two aisles, one on each side. The seating capacity is about 260, divided into sixty-four pews, made of white ash, as is also the pulpit desk, which is richly panelled and ornamented and finished with a movable upholstered top. The rostrum occupies a recess at the south end of the room. It is furnished with three handsomely upholstered white oak chairs.

Beneath the rostrum is the baptistry, reached by stairs at either side, and communicates with robing and toilet rooms, and also with the pastor's study, from the latter of which exit is had to the yard in the rear of the church.

A broad and easy flight of stairs in the main vestibule

leads to the second story, which is divided into three rooms, the larger one being 30 by 36 feet, and the two smaller ones 14 by 18 feet each. There are glass partitions between these rooms, so arranged that the entire floor can be thrown into one large room whenever necessary to so use it.

The cost of the property, including the improvements, was $15,000. The work of reconstructing and completing the building was done by the following firms: Edwin A. Quick, architect; J. and G. Stewart, mason work; S. F. Quick, carpenter work.

The presentation of this church edifice by Mr. Colgate occurred in the same month, June, nineteen years after, as the presentation of the princely gift of the beautiful Warburton Avenue Baptist Church by him and his associate and friend, John B. Trevor, to the Mount Olivet Baptist Church of Yonkers.

The new church was opened on Sunday morning, June 3, 1888. Rev. E. Bird preached the introductory sermon. At the dedicatory services, held in the afternoon at 2:30 o'clock, a large congregation of colored and white people were present. The services were opened with the singing of the doxology, and the pastor, Rev. A. B. Brown, repeated the Lord's Prayer. The choir of the Mount Olivet Baptist Church, New York city, were present, with their leader, Samuel Jackson, and assisted by Miss Virginia E. Hunt, who presided at the organ, led the congregation in singing. Dr. Perry read the following Scripture selections: Exodus 25:1–10, and 1 Kings 8:12–30. Rev. E. Bird, of Brooklyn, offered the prayer of dedication.

After the prayer James B. Colgate made the presentation address. After referring briefly to the early history of the church and to the unattractiveness and difficulties which surrounded them in their former place of worship, Mr. Colgate said:

"You are now situated at a central point, in the centre of the religious influence of the city of Yonkers. You have on the south of you the Presbyterian Church, where is concentrated wealth and learning. To the north is St. Paul's Church, with its very beautiful service and ritual. To the east is the Methodist Church, burning with zeal for Christ

and Methodism. And near by is the Warburton Avenue Baptist Church, whose members love the Lord Jesus Christ. These surroundings ought to be an incentive to you to do better things. Every one of these churches will watch you. If you behave yourselves and follow the precepts of the Lord Jesus Christ, they will respect you. No one, however, will respect you unless you respect yourselves.

"Now I have given this property to the Warburton Avenue Baptist Church, in trust for you. The trustees of that church are to lease this property to you for twenty years at $1 a year. The gift has been made, however, under certain restrictions. The lease is to be made in accordance with the spirit of a letter. That letter says that this building shall never be encumbered with a mortgage or any other debt. Again, this place cannot be sublet, except for use as a church of Christ. Among the expenses you will have will be those produced in keeping the property in repair and in insuring it. And if this property is burned or condemned by the authorities, the money received from the insurance or the sale must be used to build another Baptist church for the colored people.

"Another clause says that this lease is made for a church of Christ. It is not made to quarrel in, and if dissensions arise among you and they do not cease after the trustees of the Warburton Avenue Baptist Church have notified you, the trustees can take possession and close the house. The church of Christ is not made to quarrel in—'a new commandment I give unto you, that ye love one another.' While it is stated here that it cannot be sublet, another clause says that you may lease it to a society for an evening for such purposes as are not unbecoming a church of Christ. The lease may be renewed at the end of twenty years.

"Now, Mr. Chairman, I am done. I present this lease and this letter to you. I present to you also the key to this building. And may God bless you; may the spirit of Christ dwell within you; and may you abundantly prosper and increase like a fruitful vine."

Rev. Mr. Brown, the pastor, responded briefly to Mr. Colgate's remarks, and read resolutions which had been

unanimously adopted at a meeting of the church on Sunday, December 18, 1878, expressive of the gratitude of the congregation to James B. Colgate for his liberal gift of a building suitable for a church and Sunday-school, which were signed by the pastor, deacons, and trustees of the church. Thanks were also extended to Mrs. James B. Colgate for the beautiful pulpit Bible; to Theodore Gaul for a handsome clock; to E. A. Quick, the architect, who planned and carried out the reconstruction of their building to the entire satisfaction of all concerned; and finally to all who had in any way helped them to better their condition.

A hymn was then sung, after which Rev. Dr. R. L. Penney, of Brooklyn, preached the dedicatory sermon from the text Mark 9:5–7: "And Peter answered and said to Jesus, Master, it is good for us to be here; let us make three tabernacles, one for thee and one for Moses and one for Elias." Rev. Dr. Wisher, of the Mount Olivet Baptist Church, Brooklyn, preached the evening sermon. Preaching services were held every evening the following week. The meetings were well attended and were the means of stimulating the congregation to renewed activity and devotion to church work. The committee of arrangements for those and also for the dedicatory services were: C. S. Fariess, chairman: H. Evans, R. Pollard, J. Scott, R. R. Bailey, and R. Pollard, Jr.

The successive pastors of the church have been: Rev. R. D. Wynn, Rev. Joseph Francis, Rev. William S. Bass, Rev. Joseph Miller (deceased), Rev. Joseph Bailey, and Rev. Abraham B. Brown, the latter from August 1, 1886, to September 5, 1889.

The present pastor of this church, Rev. Alexander M. Conway, was born in Virginia, July 5, 1846. After a varied experience he became converted and was baptized and united with the First Colored Baptist Church of Danville, Va., in 1866. He obtained his early education while working at his trade as a carpenter and attending night-school.

In 1870 he was admitted to the theological class of the Richmond Institute, Va., where he remained for four years, during which time he organized four Sunday-schools and spent his vacation in preaching. In 1875 he was or-

dained to the gospel ministry in the First Colored Baptist Church of Danville. In July of the same year he became pastor of the First Colored Baptist Church of Salisbury, N. C., and served as its pastor for four years. During those years the membership of the church and Sunday-school was greatly increased and the church property was purchased. It was during his pastorate of that church that he served as secretary of the Rawan Baptist Association. In 1879 he was called to the pastorate of the First Colored Baptist Church of Wilmington, N. C.

His pastorate of more than eleven years of that church was most successful in its results; many precious souls were added to the church. One thousand dollars was expended in improvements on the church property, and on his resignation of the pastorate $1,700 was in the church treasury towards the erection of a new church edifice. During this pastorate two churches and four Sunday-schools were organized.

Rev. Mr. Conway was twice the Secretary of the Colored Baptist State Convention, and at one time its Vice-President. He was also the Vice-President of the Middle District Baptist Association. He also served as President of the Wilmington Colored Missionary Association, and was appointed delegate by that association to represent it in the North Carolina Missionary Association at their annual convocation. In February, 1890, Mr. Conway was called and accepted the pastorate of the Messiah Baptist Church of Yonkers. His brief pastorate of this church has been fruitful in its results. Twenty-five persons have been added to the membership of the church, and he has succeeded in uniting the church in active, aggressive Christian effort. His superintendency of the Sunday-school has been especially gratifying and successful.

The officers of the church are: Albert Roberts, Henry Evans, Reuben Pollard, Heath Scay, and E. Thornton, deacons; Wm. Holme, J. W. Ackerman, Samuel Dinsmore, Charles S. Fariess, Richard Pollard, Nelson Jaycox, and H. H. Howard, trustees. The officers of the board of trustees are: Rev. C. S. Fariess, President: J. W. Ackerman, Treasurer; Richard Pollard, Secretary. The membership

of the church, as reported in the minutes of the annual meeting of the New England Baptist Missionary Convention, 1890, is 81.

The Woman's Missionary Circle of the church was organized by Mrs. J. B. Colgate, in July, 1888, with Mrs. Lucy Scay as President, and Mrs. Mary E. Maltby as Secretary and Treasurer, and twelve contributing members. The circle is still in its infancy, but gives promise of usefulness and growing stability.

The communion service was presented by Rev. R. D. Wynn. The organist of the church is Miss Josephine Maltby. The sexton is Edward Bush.

THE SUNDAY-SCHOOL.

This Sunday-school was founded in the summer of 1874 by Mrs. Harriet Moore, who was assisted in her work by John H. and Agnes Travis. The first place of meeting was Townsend Hall, on North Broadway. The school was opened with six pupils. Mrs. Moore, with her associate helper, had charge of this school for one year. She was an earnest, faithful worker. Under her labors the school increased to about twenty pupils. The school appears to have decreased in number after Mrs. Moore removed from the city in the following year, until it was abandoned altogether.

R. D. Cheek succeeded Mrs. Moore as superintendent. A letter received from him, under date of Philadelphia, July 7, 1889, contains this statement: "I found no Sunday-school work among colored children at Yonkers at all. In the month of May, 1881, I organized the present Messiah Baptist Sunday-school. Miss Lucy Peel was chosen secretary. Henry Peel, P. Scott, and Mrs. H. Peel and Mrs. R. Bailey, and one or two others were my teachers. The school when I left it numbered about thirty-five scholars."

Henry Travis followed Mr. Cheek as superintendent. Rev. Thomas Scott was the next superintendent, and the school prospered under his care. His assistants were Misses Rittick, Louisa Wheaton, Lucy Brown and Eva Samuels, and others whose names cannot be ascertained. Mr. Scott's successor was Rev. Charles S. Fariess, who entered the school as a pupil in July, 1881.

Mr. Fariess assumed the superintendency of the school at the urgent request of the friends of the church and Sunday-school in January, 1882, which had at that time again decreased rapidly in numbers, there being then but thirteen regular scholars. Under the efforts of Mr. Fariess and of the helpers, the school has attained to its present prosperous condition, its number having increased to seventy-eight pupils, as the record-book shows.

Rev. Charles S. Fariess, for his long term of service in connection with this school, is among the list of honorary Sunday-school workers in Yonkers.

In November, 1887, the school numbered thirty-five and the officers were: H. Howard, Superintendent; Miss Lucy Scay, Secretary; Matthew Davis, Librarian. There were nine in the infant class.

The number who united with the church from the school in 1887 was four.

The following account of the exercises of the Sunday-school anniversary, which was held Monday evening, May 21, 1888, is written by William H. Duers:

The anniversary was held in Townsend Hall. It was doubly interesting and important as being the work of several years' growth, and it being the last time that the school would meet there previous to the occupancy of their new Sunday-school room on Ashburton Place, which they hoped to occupy the following Sunday.

Quite a large gathering was present at the opening prayer, a number having to stand. The exercises consisted of singing, recitations, and readings, which were carried on by the children in a very pleasant and lively manner. The school sang from their Sunday-school book, "The Fount of blessing," "Let us shine," and "Must I go empty-handed?"

Henry E. Duers read an essay on the "History of the church and Sunday-school."

Rev. William Smith Bass, the pastor of 1881, spoke of the school from his date and of the joyful change which was about to take place. He gave excellent advice to the younger scholars, and exhorted the parents to set a good example perpetually before their children. He also spoke

of the advantages we were about to enjoy as a people in the new church. His words were very instructive and helpful to his audience, which showed their appreciation by their earnest attention.

Charles S. Fariess, the superintendent, spoke of his seven years' experience in the school. He said the school had suffered many changes in its membership, and that in the present audience he could not see any one who had been there steadily since he had been connected with it. Sad was the ever-changing spectacle every year, the old familiar faces dropping out and strangers taking their places. "When I first came to Yonkers, though having formerly been a teacher, I took my place as a scholar in the class of a lady whom I now see before me (then Miss Eva Samuels, now Mrs. John Lisby). After a while I came up to the office that I now hold through the kindness of my friends. In this position I have endeavored to do my duty as well as I could. It makes me happy to know that a change is about to take place, and that we will all be very happy, and I trust useful, in our new Sunday-school room."

These very enjoyable exercises were closed by a duet by Henry H. Duers and his son, William Duers.

The school occupied their room in the new church edifice for the first time on Sunday afternoon, June 10, 1888. The opening exercises began by singing "Come to the Saviour," which was followed by the reading of the Scripture lesson for the day, Matt. 28: 16–25, and prayer by the assistant superintendent, Wm. Meekly. Charles S. Fariess, the superintendent, made a few remarks upon the subject of the lesson, "The Great Command: Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost," and mentioned that at the morning service three of the pupils and others from the congregation "had been buried in the likeness of Christ in baptism and rose to newness of life."

The persons referred to were Mrs. Henrietta Thornton, Catherine Johnson, Rebecca Rose, and Mrs. Wilson, the former being a teacher and the latter pupils in the school, and those of the congregation were Mr. Qeenan and Richard Pollard.

At the close of the lesson the superintendent introduced Thomas H. Messer as one of their old and tried friends, who had assisted them so many times by his presence, instructions, and gifts in their old building.

Mr. Messer responded in brief congratulatory remarks. Cornelius Callahan, a Bible-class teacher in the Nepperhan Avenue Baptist Mission School, was called upon to make a few remarks, which he did in a very pleasant and interesting manner.

Elder Christopher Brown, of New York, was introduced and made a short address. He was followed by Elmer L. Manning, who was the last speaker on this auspicious occasion. "This is a great surprise to me," said Mr. Manning. "I wonder if I am not lost? Is this the right room I have gotten into, Mr. Superintendent?"

"Yes," replied the superintendent. "You are all right. This is our new Sunday-school room."

"Some one has whispered to me," continued Mr. Manning, "that James B. Colgate gave you this beautiful house of worship, this splendid Sunday-school room, which my brother has well said 'is second to none of all the Sunday-school rooms in Yonkers. Now Mr. Colgate is a very benevolent, a religious, a liberal and large-hearted man; but in one sense he did not give you this room. Mr. Colgate's Heavenly Father and your Heavenly Father gave it to you. And why did he give you this place? Because you have a soul. God's object is to save souls in giving you this house. He wants you to grow up strong men and women in Christ by the teaching you receive here. What a wonderful difference there is between this room and the old room where you used to meet! This, with its Bible-class room and all its appointments, is so superior. God did this for you. And he used his honored servant, Mr. Colgate, to give it to you. Your place is changed, but not your faces; they are just the same as in the old place. Do you know you have renewed responsibility? God will certainly expect more of you here than there. Be more faithful; study your Bible more; be more devoted in prayer and do better work. I feel confident that you will. God expects abundant fruit. Christ is your example. He is a loving Saviour. His life

would have been utterly worthless if he had not risen. Paul is a great theologian. Hear what he says: 'If in this life only we have hope in Christ, we are of all men most miserable.' 'If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.' Be faithful servants in God's vineyard. You have a great field of usefulness here. We have sometimes heard that a second Baptist Church is wanted in Yonkers. This is the second Baptist Church. God bless you all! God be with you!"

A very profitable and pleasing feature of this memorable occasion was the recitation of Bible verses by the teachers and pupils. And the members of the primary department recited each individually. One little girl of five years recited clearly and readily the verse, "In my Father's house are many mansions," etc.

The impressive exercises closed by the singing of "I am nearing the gates of the city, yon city so bright and so fair."

The first Christmas festival in their new Sunday-school room was held December 27, 1888, when after a programme of singing, recitations, etc., the distribution of gifts to the primary class by Superintendent Fariess closed the pleasant exercises.

The school contributed for benevolence during 1888, $10 50 and in 1889, $11.

The eighty members of the school had a merry time at their festival on Christmas, 1889. Many of the children recited or sang, and there was much caroling by the school. Superintendent C. S. Fariess presided. Books and toys gladdened the young people's hearts.

The superintendents of this school, so far as can be ascertained, in the order of service have been: Mrs. Sarah Moore, 1873–74; R. D. Cheek, Rev. Thomas Scott, Henry Travis, Rev. Charles S. Fariess, elected January 1, 1882. Mr. Fariess was ordained to the gospel ministry at the Messiah Baptist Church, April 18, 1889. Rev. Alvah S. Hobart, D. D., pastor of the Warburton Avenue Baptist Church, was the moderator of the council, and Rev. J. G. Shrive, clerk. The sermon was preached by Rev. Dr. F. R. Morse, Rev. E. T.

Curtice offered the prayer of ordination, Rev A. B. Brown gave the hand of fellowship, and Rev. J. H. Bailey the charge to the candidate. On November 16, 1889, Rev. Charles S. Fariess was appointed by the New England Baptist Missionary Convention, held in New York city, missionary to the second district, with headquarters at Yonkers.

Rev. Charles S. Fariess resigned the superintendency of the Sunday-school in January, 1890, and was succeeded by William H. Duers.

The officers of the school are: Rev. Alexander M. Conway, Superintendent; Miss Kittie L. Mills, Assistant Superintendent; Mrs. Wesley Allen, Secretary; Miss Kittie L. Mills, Assistant Secretary; Albert H. Roberts, Treasurer; Albert Davis, Librarian; William Mann, Assistant Librarian.

The record-book for 1889, '90, '91, includes the following teachers: Miss May B. Henderson, Mrs. Eston Thornton, Miss Julia Hill, Mr. Albert Roberts, Mr. Aaron Bolden, Miss Kate Mills, Miss Celia Jones, Miss Sarah White, Miss Gertrude Lyon, and Miss Allen.

The primary class is taught by Mrs. Eston Thornton, and numbers sixteen pupils. The paper, "Our Little Ones," is distributed in the class every Sunday.

The present enrolment of scholars is seventy-five; average attendance fifty. The lesson helps used are from the American Baptist Publication Society. The singing books used are "The Gospel Praise Book," "Vineyard Songs," and "Moody and Sankey Hymns."

CHAPTER XXII.

THE GLENWOOD SUMMER SUNDAY-SCHOOL.

THIS Sunday-school was organized by Henry Stearns, July 11, 1875, for the purpose of giving Sunday-school advantages to the children who resided in the upper part of the town of Yonkers, and who did not attend any Sunday-school. The first session of the school was held in the parlor of the residence of Mr. Stearns, on Glenwood Avenue near Warburton Avenue. Its meetings were held in the "Bloomer Cottage" until October of the same year, when Mr. Stearns removed to New York. It was then closed for the winter and was reopened the following summer at the residence of Henry Bowers, on Warburton Avenue. At Mr. Stearns' especial request, Mrs. Louise W. Bowers and her sister Miss Kate Willard assumed the charge of it. These ladies took a very deep interest in this mission enterprise.

An adult Bible-class was conducted by Wm. A. Gibson. Among the reports gathered of the Sunday-schools of Yonkers during the centennial year, February, 1876, the following statistics are given of this little school: Officers, 1, teachers, 8; scholars on register, 65; average attendance, 50; in adult Bible-class, 20. The teachers are: Mrs. Henry Bowers, Mrs. Thomas Franklin, Mrs. Sophia A. Shonnard, Miss Kate Willard, Miss Margaret Bloomer, Messrs. Wm. A. Gibson, Allen Taylor, and Richard W. Bogart. William A. Gibson acts in the triple capacity of superintendent, treasurer, and librarian. Miss Nellie Wetmore, Miss Bowers, Miss Emma Utter, and John N. Stearns, Jr., also taught in this school during its history. The lessons taught were from the Old Testament history, and the hymn-book used was "Winnowed Songs."

The school was undenominational in its character. The Rev. H. M. Sanders, the pastor of the Warburton Avenue Baptist Church, is recalled as taking a hearty interest in it. How long the school was maintained cannot be definitely ascertained, but probably at least three years, and was held only during the summer months.

CHAPTER XXIII.

GERMAN METHODIST EPISCOPAL CHURCH.

THIS church was the outgrowth of its Sunday-school, which was organized in 1880. Its first religious services were held early in the autumn of that year, in the hall occupied by the Woman's Christian Temperance Union, in a building on South Broadway, opposite Hudson Street, the site of which is now occupied by the handsome station of the New York and Northern Railway.

The first sermon to this society was delivered by Rev. John J. Messmer, of Mount Vernon, N. Y. This discourse was listened to by three auditors, Mr. and Mrs. Herman H. Kroenke and Mrs. Augusta Krah. The congregation worshipped in that hall for about two years, when they removed to Humboldt Hall, New Main Street, which place they occupied for five years, till their removal to their new and attractive church building, located on the corner of Waverly and Maple Streets, on Sunday, December 11, 1887.

The morning service was conducted by Rev. G. Abele, presiding elder of the German Methodist Conference of New York.

An instructive and impressive discourse was preached by Mr. Abele from these words: "And he was afraid, and said: How dreadful is this place! This is none other but the house of God, and this is the gate of heaven." Gen. 28: 17.

The dedicatory exercises took palce at 3: 30 P. M., and were conducted by Presiding Elder Abele. They commenced with singing, in German, by the choir, of three selections from the church hymn-book, "Psalter and Harp."

Rev. Charles E. Allison offered the dedicatory prayer, which was followed by the singing of "All Hail the power of Jesus' Name."

Addresses were delivered by Rev. Dr. David Cole, Rev. Dr. George E. Strobridge, Rev. John Reid and Rev. Charles E. Allison.

Rev. George H. Geiger, the pastor, read the financial statement of the work on the new building and its cost. The church purchased three lots for $2,400. Rudolph Eickemeyer bought one lot from them to aid the enterprise. Marvin R. Oakley contracted to build the church for $2,350, and he had contributed $200 towards the fund. The mason work had been done by James Scott at a cost of $739 88. The amount yet to be raised was $2,700. The First Methodist Church of Yonkers donated their old church building, portions of which, the pulpit, pews, gallery, and altar rail, were used in the construction of their new building.

The exercises closed with the doxology, and a benediction by Rev. Dr. Strobridge.

In the evening the preaching was in German, as it was in the morning. Rev. H. Kastendieck, of Brooklyn, N. Y., delivered the sermon.

In response to the third appeal the people subscribed over $300 towards the church building fund, the entire amount raised during the three church services being about $900, of which the members of the congregation contributed $600.

Many of the collections towards this new church enterprise were made by the pastor and a few of his church members, gathered after many a weary day of hard work, much of it in small sums of five and ten cents.

The following resolutions were unanimously passed by the Trustees of this church on December 14, 1887:

Whereas, The trustees of the German Methodist Episcopal Church acknowledge the deep sympathy which the citzens of Yonkers manifested towards them in the work of erecting their church edifice; therefore be it

Resolved, That we extend our heartiest thanks to the Yonkers public for the liberal support given us in our efforts to secure a home in which we can worship God in our own tongue and lead our fellow-countrymen to the Saviour of men; to the Trustees of the First Presbyterian Church of Yonkers for the use of their pews for five years; to the Trustees of the First Methodist Episcopal Church of Yonkers for the gift of the church in which they worshipped

for many years, the material of which was utilized in the erection of said German M. E. Church.

The debt on the church property in December, 1887, was $1,800. Through the efforts of the congregation, who were assisted by a number of their friends from other churches in the city, among whom were several from the First Presbyterian Church who contributed liberally, the debt was paid in the spring of 1888, under the pastorate of Rev. George H. Geiger. His pastorate of two years was a very successful one in building up the church to a healthful spiritual state and in improving its financial condition. The payment of the indebtedness was due in a great degree to his energy and financial skill. The present valuation of the church property is $7,000.

The pastors of the church have been: Rev. John J. Messmer, its first pastor, 1880–81; Rev. Ernest Hartmann, 1882–83; Rev. Chas. A. Brockmeier, 1883–84; Rev. Henry Miller, 1885–86; Rev. George H. Geiger, 1887–89; Charles A. Brockmeier, 1889–90; Rev. Emil Peglow, August, 1889, to date.

The late pastor, Rev. Chas. A. Brockmeier, was born in Hilli, county of Minden, kingdom of Prussia, Germany, August 28, 1827. He came to this country in 1852, studied for a number of years in the cities of Schenectady and New York, was ordained a deacon April 17, 1864, at the annual Conference in Newburgh, N. Y., and ordained an elder in Philadelphia in April, 1869. He has been a travelling preacher in the East German Conference for the last twenty-five years, and was sent in the spring of 1889 from Greenfield, Mass., to the German M. E. Church of Yonkers.

The church was incorporated in 1882, the first trustees being J. William Bauer, Henry Bauer, Herman H. Kroenke, Jacob Genzlinger, and Sida H. Wicht.

The present Board of Trustees is composed of Otto Schulz, President; John William Bauer, Secretary; Charles Losell, Treasurer; Rudolf Eickemeyer, Herman H. Kroenke, Otto Schulz, Henry Wicht, and George Aulenbacker.

The membership of the church is fifty.

The officers of the Ladies' Aid Society are: Mrs. Otto

Schulz, President; Mrs. Henrietta Kroenke, Secretary; Mrs. Henry Wicht, treasurer.

The first Bible was loaned to the church by Henry Kroenke. It was a family Bible and was returned well worn when the present Bible was presented by John Kopp, in commemoration of his wedding, 1884. Miss L. Genzlinger gave a handsome Bible bookmark.

Miss Henrietta Kroenke served as organist for seven years. The present organist is Miss Theresa Schulz. The choir consists of Mrs. Bertha Miller, Miss Henrietta Klein, and Miss Dena Miller, soprano; Miss Emma Neininger and Miss Amelia Genzlinger, alto: Rev. Emil W. Peglow and Albert Losel, tenor; and Jacob and John Zoeller, bass.

The sexton is Herman H. Kroenke, who has served the church in that capacity for seven years.

SUNDAY-SCHOOL.

This Sunday-school was organized on Sunday afternoon, August 29, 1880, by Rev. John J. Messmer, of Mount Vernon, N. Y., in the hall of the Woman's Christian Temperance Union. The following persons were present besides Pastor Messmer: Herman H. Kroenke, Albert Tecklenburg, John Johnson, Frank Knapper, Mrs. August Krah, Mrs. Dorothea Kroenke, Mrs. Dorothea Schrag, and Louise Krumlauf, all of whom offered their services as teachers. John Kopp was chosen superintendent. The number of scholars was four. The pastor remarked to these willing workers that it was rather an unusual circumstance that a Sunday-school began with more teachers than scholars, and bade them not to be discouraged, that in due time their services would be required for the classes which were being prepared for them. His prophecy was soon fulfilled, for on the second Sunday the number of scholars was doubled, and after that three more pupils were added to the school each successive Sunday until Christmas of 1880, when the school numbered fifty-two pupils.

A few week previous to the celebration of their first Christmas festival one of the teachers remarked to the

superintendent, "We have the scholars, but where are the presents for them to come from?" The superintendent replied, "The Lord has given us the children, and he will provide the gifts needed." The faith and efforts of the superintendent and others, who also possessed a like faith and trust, were rewarded, for on the day of the celebration of this festival they had more gifts than were required to supply the children, some of them receiving two gifts and several three.

The Sunday-school met in Temperance Hall for about two years, when they removed to Humboldt Hall, where they remained for five years.

The Sunday-school during the superintendency of Henry Bauer, in Humboldt Hall, was in a very prosperous condition. It had an enrolment of one hundred pupils in 1886, and a number were added to the church from the school during that year. In 1887 the school decreased considerably in its attendance. Three pupils from the school united with the church during that year.

On December 11, 1887, at 2:30 o'clock in the afternoon, the Sunday-school gathered for the first time in the new church. Pastor Geiger, as superintendent, gave out the hymn "Rock of Ages," and addresses were made by Henry M. Rudolph and John Kopp, of Mount Vernon, and by the pastor. These interesting services were closed by singing the hymn "O wondrous love!"

The first Christmas festival of the school held in the new church was on Christmas afternoon of 1888. The exercises consisted of carols and recitations by a number of the children of the school. A Christmas cantata was well rendered by Misses Amelia and Clara Genzlinger, Emma Neininger, Barbara Zoeller, Theresa Schulz, and Minnie Genzlinger, the latter of whom presided at the organ.

A dialogue entitled "Our Christmas Tree," by a teacher and her class of boys, was a pleasing feature of this occasion. It was followed by the carol "Christmas Offering."

A little girl of five years, Fannie Boehmer, who recited very sweetly, "I am little and my heart is true; nobody shall live in it but Jesus alone," and the singing of the carol "Hosana in the Highest," followed.

The handsome transparency of a beautiful star, which was placed behind the pulpit on the wall, contained the words "The Song of the Angels," and was a marked attraction of the decorations of the church on that occasion.

The distribution of the Christmas gifts from the handsomely decorated tree, by Superintendent Kroenke, closed the exercises.

The annual picnic of 1888 was held on July 11. Stages from Getty Square conveyed the children and friends of the school to Coddington's farm, South Broadway. The number in attendance was about three hundred. The amount raised that year was $25.

The Christmas festival of 1889 was held in the church on Christmas day. Herman Kroenke, the superintendent, presided. Rev. Charles Brockmeier, the pastor, made the opening prayer. Recitations were given by Annie Bernhardt, Theresa Schulz, Barbara Zoeller, Millie Genzlinger, Annie Haffner, Oscar Bauer, Annie Marks, Rudolph Bauer, Emil Wohlfart, Henry and John Zoeller, Lena Miller, and Mary Bush. Charles Brockmeier, Millie Genzlinger, Paul Schulz, and Henrietta Kroenke sang the quartette "Honor to the Lord on High." Another quartette was sung by Charles Brockmeier, Paul and Theresa Schulz, and Clara Genzlinger. "The Christmas Tree in Heaven" was sung by Annie Marks.

Sixty-three children were made happy by Christmas presents. Superintendent and teachers were remembered. A handsome framed picture of "Christ Before Pilate" was presented to the pastor, and the organist, Miss Kroenke, received a silver watch.

The amount given by the school for benevolent purposes in 1887 was $30; in 1888, $25; from January, 1889, to August, 1889, $9 91. On Children's Day in June, 1889, the amount contributed was $5. The school contributes $100 annually for benevolent objects.

The Literary Society of this church and Sunday-school was organized by Pastor Henry Miller in 1886. The present officers are: Paul Schulz, President; Miss Sophia Reitz, Secretary; Charles Eberley, Treasurer. The present membership is thirty. Meetings of the society are held monthly.

On Thursday evening, March 14, 1889, that society held a concert for the benefit of the church. The instrumental music was under the direction of Miss Libbie Biggerstaff, Grover G. Cox, and James Pearce, M. B. The selections were from Schubert, Pinsuti, and Thomas. The exercises consisted of songs, duets, and recitations, the following persons taking part: Mrs. A. F. Barrett, Sophia Reitz, Amelia Genzlinger, Lillie Sclumbs, Jennie Allen, Lizzie Gorman, the Misses King, Austin, and Nealy, Misses Kroenke and Rudolph, Wm. C. Hoff, Frank Beer, Charles Eberley, Otto and Paul Schulz, Jacob Zoeller, and Rev. Charles E. Allison. The proceeds were $75.

The primary department of the school is taught by Miss Henrietta Kroenke, and numbers thirty pupils, with an average attendance of twenty. The helps used in this department are the "A. B. C. Reading Lessons" and "Scripture Charts."

The enrolment of scholars in August, 1889, was 135, with an average attendance of 90.

Herman H. Kroenke, of this school, is on the honorary list of Sunday-school workers in Yonkers.

The Sunday-school help is "Der Bibelforscher," or "Bible Teacher." The singing book is the "Psalter and Harp." The paper distributed is "Die Glocke."

Teachers' meetings are held monthly. Number of books in the library, 156.

The following persons, in the order of their service, have filled the office of superintendent of the school since its organization: John Kopp, Herman H. Kroenke, Henry Bauer, Otto Schulz, Rev. George H. Geiger, and Herman H. Kroenke, the last being elected January, 1888.

The present officers of the school are: Herman H. Kroenke, Superintendent; Otto Schulz, Vice-Superintendent; Franz Koenig, Secretary; Henrietta Kroenke, Treasurer; Paul Schulz, Librarian.

The teachers are Rev. Emil Peglow, adult Bible-class, Mrs. Catherine Wohlfarts, Mrs. H. H. Kroenke, Mrs. Losell, Miss Mina Haas, Miss Minnie Genzlinger, Miss Clara Genzlinger, William Bauer, Mr. Losell, Mr. Foeller, and Miss Henrietta Kroenke, teacher of the primary department.

CHAPTER XXIV.

THE LUDLOW STREET REFORMED CHAPEL SUNDAY-SCHOOL.

THE chapel building is located on Ludlow Street. It was erected in the autumn of 1884, principally through the enterprise and liberality of George Stewart, an elder in the Reformed Church. Others connected with this church also aided him in this new mission enterprise by their efforts and gifts.

The building is a neat wooden structure of Gothic architecture, 34 by 60 feet, with an extension at the rear, and the plot of ground upon which it stands is 75 by 100. It has two front entrances between which is an arched stained glass window, under which are three small stained glass windows. There is also an entrance at the west side of the building.

The interior is finished in yellow pine. On the wall behind the pulpit is inscribed the Scripture text, "The entrance of thy word giveth light." On the wall to the left of the pulpit are inscribed the Commandments, while on the right hand side appear the Lord's Prayer and the Apostles' Creed.

At the right and left hand sides of the pulpit are the library and infant-class rooms. The audience-room is furnished with reversible seats.

The value of the property is $10,000.

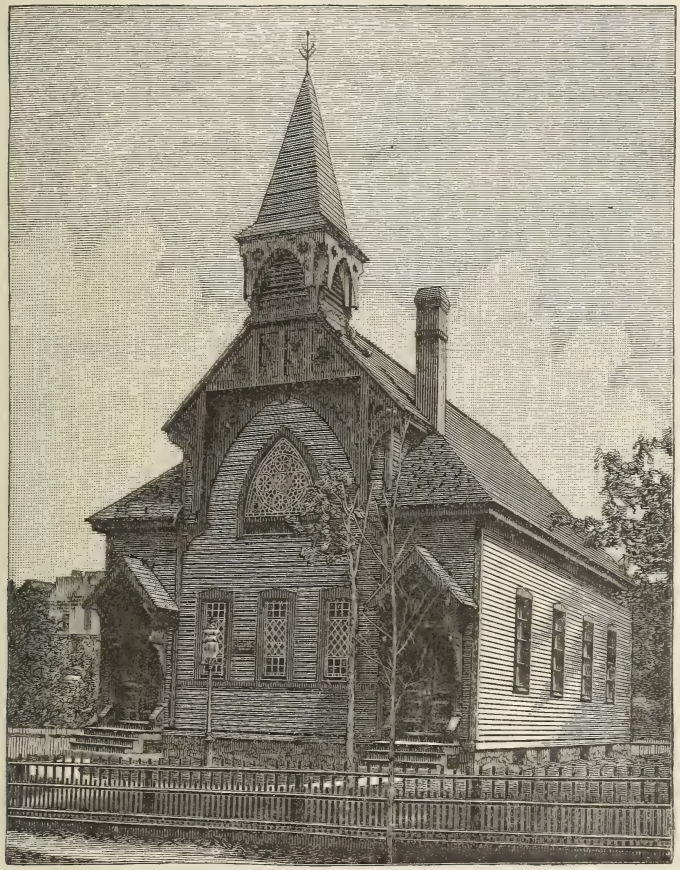
The dedicatory exercises of the chapel took place on Sunday afternoon, November 9, 1884. They were conducted by Rev. Dr. David Cole, who preached the dedicatory sermon from Genesis 28 : 17 : "This is none other but the house of God." Rev. William Anderson, of Fordham, Rev. Dr. Henry M. Baird, and Prof. Isaac S. Davison, of Yonkers, took part in the exercises. A collection was taken and subscriptions were received in aid of the chapel building fund.

The Consistorial chapel committee were George Stew-

art, Virgil Myers, Hyatt L. Garrison, Isaac N. Cook, and Walter A. Drinkwater.

On the day of dedication $250 was given by friends of the mission. An organ was also presented. The pulpit Bible was also given on that occasion by Mrs. James W. Beebe.

When the chapel was dedicated there was a debt of $3,000 on it: this still remains.



THE LUDLOW STREET REFORMED CHAPEL.

A Sunday-school was opened in the chapel at 2:30 P. M. on Sunday, November 16, 1884, its organization and direction

being under the control of the Consistory of the Reformed Church. The following were elected as the officers of the school at its first session: George Stewart, Superintendent; Virgil Myers, Assistant Superintendent; Walter A. Drinkwater, Secretary; Frank H. Cole, Librarian; Joseph Hover and Belding A. Hoyt, Assistant Librarians; Le Grand W. Ketcham, Treasurer.

These persons offered their services as teachers: Misses Lillian Dealing, Dora L. Costello, Emma L. Crane, Ada E. Thompkins, Mary E. Berston, Jennie Edgar, Jacob D. Wood, and Virgil Myers.

Forty children were present at its first session.

Miss Agnes E. Edgar, Miss Ray A. Campbell and Miss Sarah J. Beebe were subsequently added to the list of teachers. Among these early teachers, the last was the first who was called from her earthly work to her heavenly reward. The following extract is from a tribute to her memory which appeared in the "Christian Intelligencer," written by her pastor, Rev. Dr. David Cole:

"Miss Beebe was by nature, character, and culture such an ornament to her home, and so fitted and willing to be useful in her church and general sphere, that her removal in the prime of life is felt by her mother and her pastor and friends to be a severe stroke. Having accepted her Saviour when very young, with clear intelligence and without any reserve, her Christian life throughout was one of ever-growing strength and consecration. She was a faithful and exceedingly useful member of the Ladies' Missionary Society of her church, kept herself acquainted with missionary work at home and abroad, and gave life to meetings by her contributions and suggestions. And she loved to render any service in her power in any department of church or Sunday-school work."

Sunday, October 29, 1887, was a marked occasion for the members and friends of the school, as they welcomed the return of their pastor from a recent European trip. The exercises were opened by singing the hymn "Jesus High in Glory." The Superintendent—George Stewart—then read the Scripture lesson, during the reading of which Dr. Cole entered the room, whereupon the teachers and scholars

rose and remained standing as he passed up the aisle to the Superintendent's desk. Dr. Cole thanked them heartily for their kind greeting.

At the Christmas festival, December 30, 1887, the chapel was filled with the pupils and friends of the school. Special presents were given to the thirteen pupils who had been present at every session during the year. Dr. Cole gave an interesting account of the work already done.

Sunday, May, 20, 1888, was an interesting day in the Reformed Church and its Sunday-school, it being the last Sunday before the departure of the pastor and George Stewart, the Superintendent of the primary department of the home school, who had been appointed delegates by the General Synod of the Reformed Church in America to the Alliance of the Reformed Churches holding the Presbyterian system, also delegates to the World's Missionary Conference, by the Reformed Church Board of Missions. Both of these great convocations were held in Exeter Hall, London, the former June 9 to 19, the latter July 3 to 12.

The exercises began by singing "Jesus, Lover of my soul," the recitation of the Commandments, the Beatitudes, and the twenty-third Psalm in concert.

Dr. Cole asked the children to join their hands and bow with him in asking that God would protect and watch over the school during the absence of its Superintendent, and for the care of the travellers when on the ocean and while travelling in foreign lands.

Superintendent Stewart said: "I begin to think, children what a good thing it is to go away from home, for this reason: we receive so many kind expressions and good words from our friends. Ever since I have thought of going away I have heard these words, 'I do not know how we are going to do without you,' 'I shall miss you.' Up at the church they have told me this; my brother in his business has said this. And so it has been all along up to this moment. And, dear children, I want it to be so. That is just the way I want to live, so after I am gone I shall be missed. I do not speak these words from personal pride. I desire to be useful, and to do my Master's work. And now good-

by. I know God will watch over you and take care of you while we are absent from you."

The school joined in singing, heartily and spiritedly, under the direction of their leader and organist, Bethune Reevs:

"Would you gain the best in life,
Win the prize 'mid all the strife?"

The usual quietness and serenity of Ludlow Street was agreeably interrupted on Monday evening, July 30, 1888, the occasion being a reception given by the Sunday-school of the Ludlow Street Church to the Superintendent, George Stewart, and the pastor, Rev. Dr. Cole, on their return from Europe. Walter A. Drinkwater, Secretary and Treasurer, presided. Dr. Cole offered prayer and the exercises proceeded according to programme.

A "Welcome to Our Pastor and Superintendent," written by Mrs. Corbett, was delivered by Miss Nesbit; Messrs. Reevs and Dick played "Larboard Watch" as a piano trio; the Misses Costello sang "Gently Sighs the Breeze;" the Chapel Quartette (composed of Misses Costello and Nealy and Messrs. Reevs and See) sang "Memories;" eight children of the Sunday-school were heard in a "Welcome Song," words by Mrs. Corbett; the exercises closed with the quartette singing, "Oh, be thou faithful."

A few remarks by Dr. Cole were requested, and they were cheerfully given. Superintendent Stewart was then sought and found. He remarked that he preferred to remain as a spectator and to take the part in silence; but he was brought to the front, and made an excellent practical address, admirably suited to the event.

After prayer by Rev. J. Hendrik de Vries, assistant pastor of the First Presbyterian Church, the whole party were invited to seats at tables spread on the lawn, where ice-cream and cake were served.

The exercises of the Christmas festival for 1888 began with a voluntary by Messrs. Reevs and Steadman on the piano and violin, followed with prayer by Rev. Dr. Cole. The singing of the "Happy Christmas Bells" by the school was succeeded by responsive Bible-reading, and recitations were given by Ethel Wisedell, Miss Bunetta Gil-

bert, Charles A. Hoyt, May Christian, Hattie Walsh, and Gracie Jones. Perhaps the most interesting part of the programme was the distribution of Christmas presents by Santa Claus. Sixteen prize books were given to the scholars for punctual attendance during the year, and Rev. Dr. Cole, on behalf of the teachers, presented to George Stewart, the Superintendent, a handsomely framed photograph of the Ludlow Street Chapel, with a group of its officers and teachers.

Children's Day was celebrated June 17, 1889. An attractive feature of the occasion was the missionary recitation entitled "The Mystic Cable," spoken by twelve little girls, who represented, respectively, "Heathendom," "Christendom," "Wisdom," "Unity," "Effort," "Wealth," "Sacrifice," "Bible," "Prayer," "Faith," "Grace," and "Missions." Each girl, after reciting a verse in turn, clasped hands with the next, and so, successively, a chain was formed, the right end of which was held by the little girl representing "Christendom," who stood leaning against a large floral cross on the platform. At the left end of the platform stood a little girl who held a black banner representing "Heathendom." As the chain was completed she dropped the banner, thus showing the dispersion of the darkness at the entrance of Christianity. The dialogue was designed to show how the "mighty cable" "Christendom" may send "the glad message" to the dwellers in darkness.

An interesting exercise of the primary department was the recitation "Word Building," under the direction of Miss Dora L. Costello, which consisted of the arrangement of lettered blocks, which, when placed in proper order by the children, formed the sentence "Suffer little children to come unto me," and the singing of the carol, "The little birds filled the air with glee," with other pleasing recitations by the members of the department, followed.

In response to the names of the various classes which were called by the secretary, Alden C. Tompkins, a child from each class presented its offerings, some of which were placed in the centre of small baskets of flowers. The offerings were given to the cause of missions, and the flowers

which decorated the platform were distributed among the sick.

Rev. Dr. Cole made a short address appropriate to the hour, after which the carol, "Praise the Lord for childhood days," was sung and the audience dismissed.

Union services were held regularly on Sunday afternoons, conducted in turn by clergymen of the different denominations in Yonkers. This movement was begun very promisingly on Sunday, January 18, 1889.*

The primary department of the school was formed from a small class taught by Miss Dora L. Costello at the opening of the school. She has had charge of it ever since, having no assistant. The lessons taught are the International Sunday-school Series. The catechism is also taught. Miss Costello is very enthusiastic and very successful in her work, and the department under her efficient management has increased to thirty-five pupils, with an average attendance of twenty-five. The attendance of the class is increasing, and very soon a larger room will become necessary.

The officers of the school are George Stewart, Superintendent; Virgil Myers, Assistant Superintendent; Edwin C. Stewart, Librarian; Bethune M. Reevs, Music Director; Alden B. Tompkins, Secretary and Treasurer. The teachers are: Mrs. Nesbit, Mrs. Flansburgh, Mrs. E. T. Corbett, Misses Edith A. Doren, Lillian Dealing, Sarah Geagen, Nettie Moir, Edith Hamblet, Bernetta Van Wagenen, Annie A. Christian and Dora L. Costello, Messrs. H. Miller, A. B. Hoyt, John G. Reevs, Virgil Myers, and Christian F. Tietjen.

The school has had but one superintendent, George Stewart, whose work has been characterized with singular

* The Rev. Robert White preached in this chapel regularly on Sunday afternoons about eighteen months. He was succeeded by the Rev. W. Armitage Beardslee, a graduate of the Theological Seminary at New Brunswick, N. J.

The Rev. Mr. Beardslee is also assistant to the pastor of the Reformed Church, and preached his first sermon under his engagement as assistant to the Rev. Dr. David Cole, in the Reformed Church, on Sunday evening, October 14, 1891, from the text in Matthew 17:25, "What thinkest thou, Simon?"

energy and rare devotedness. He holds a large place in the affections of the teachers and children whom he delights to serve. The school under his leadership has prospered temporally and spiritually. Mr. Stewart is on the honor roll of Yonkers Sunday-school teachers. The accessions from this and the home school to the communion of the Reformed Church in 1887 were thirty-two, and in 1888 from this school seven.

Walter A. Drinkwater, the first secretary of the school, filled the place with devotedness and rare efficiency. His resignation, in May, 1889, was reluctantly accepted. He was succeeded by Alden C. Tompkins, the present secretary, who is serving with great acceptableness.

In December, 1887, through the efforts of R. J. Dick, the librarian, the library received a valuable addition of books. The present number of books is 230.

The present number of scholars, May, 1891, is one hundred and fifty.

There was contributed January 1, 1888, $51 32 for the expenses of the school, and $22 for missions.

The singing book used is "Spiritual Songs." The lesson helps are obtained from the International Lesson Quarterly.

CHAPTER XXV.

IMMANUEL CHAPEL SUNDAY-SCHOOL.

THIS Sunday-school is the history of the day of small things, and was started under the auspices of the "Ladies' Missionary Association of the First Presbyterian Church of Yonkers." The establishment of a mothers' meeting by Mrs. G. B. Balch, in the house of Mrs. Mary E. Myers, No. 6 Moquette Row, near the Moquette Mills, Nepperhan Avenue, was an important aid to this mission enterprise.

The Sunday-school was opened in this house on the afternoon of January 6, 1885, with three teachers—Miss Mary Randolph, Miss F. D. Baird, and Miss J. W. Flagg, and twelve scholars. Wells Olmsted was chosen superintendent. In February Miss Mary Ewing and Miss Julia F. Baird joined them in the work.

The second year of the school's life was one of continued encouragement and uninterrupted progress, and a third room was hired in Moquette Row to accommodate the rapidly increasing attendance.

It soon became evident that something must be done to increase still further the facilities of accommodation or the work would be greatly retarded. The difficulties and discouragements can only be realized by the laborers in the crowded rooms. It was no light task to teach a class of infant scholars in a small kitchen where the stove necessarily occupied a large part of the room. It is darkest just before the dawn. The needs of the work aroused an increased interest among the congregation of the First Presbyterian Church.

The following is the report of Rev. John Reid of the school to the Westchester Presbytery, April, 1886: Number of officers, two; teachers, three; scholars, fifty-five; average attendance, forty; attendance of the school at church services, forty; number of scholars received into

the communion of the First Presbyterian Church on profession of their faith, ten.

During Easter week, 1886, the teachers, with the valuable assistance of Mrs. Charles Waring (now Mrs. E. M. Hermance) arranged a cake sale and concert, the proceeds of which were $150. This proved a "nest egg" for the building fund of Immanuel Chapel. A fair was also held June 12, 1886, in the house of Mrs. J. C. Havemeyer. This was given by several of the classes of the Sunday-school connected with the First Presbyterian Church. Another fair was held at the residence of G. Livingston Morse, which was given by his children, and realized $9 87.

A tent sale on the Peabody House grounds, North Broadway, was given, the proceeds of which amounted to $500, and a musicale was held at "Hillcrest," the residence of Mrs. W. W. Law, Palisade Avenue, in October, the proceeds of which—$300—were donated towards the building fund.

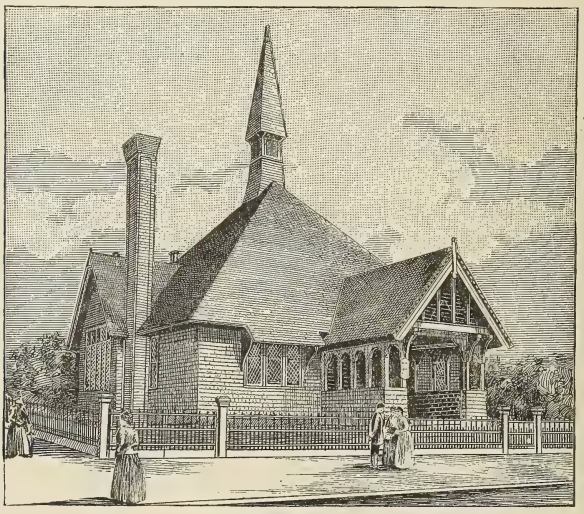
The members of the congregation of the First Presbyterian Church became deeply interested in this new mission enterprise, and subscription books were circulated through the church and the people very generously responded. Messrs. Theodore Gilman and W. W. Law did much to hasten the progress of the work of the erection of the chapel, both by their liberal gifts and kindly interest.

In October, 1886, a request from his congregation was sent to Rev. John Reid, asking him to deliver a lecture on his late travels in Russia, the proceeds of which might be devoted to the building fund of the mission, to which Mr. Reid very cordially responded. The proceeds of the lecture amounted to $165.

The Missionary Association of the First Presbyterian Church assumed the charge and care of the "Moquette" Mission now named "Immanuel," in 1886. The Association purchased a plot of ground, 75 by 100, on Nepperhan Avenue, near Ashburton, in the spring of 1887, and began the erection of a suitable chapel which would meet all the requirements of the work of the Sunday-school and the meetings of the mission.

The chapel building is of Queen Anne style, 26 by 46

feet in dimensions. The main room is about 20 by 36 feet, and the infant-class room 18 feet square. There are two Bible-class rooms, 10 by 15 feet, and a library room of the same size. The infant-class room and the main hall are divided by four long sliding doors. The floors are of oiled Georgia pine. The walls are sand finished and decorated, the main room being Pompeii red and the rest of the rooms of olive hue. On the southern exposure of the building is a window in commemoration of a pleasing event. On the twenty-first anniversary of his coming to Yonkers, William Allen Butler added to his subscription already



IMMANUEL CHAPEL.

made a gift which has been embodied in five windows, of mottled and marbled glass, surmounted by a spreading oak, under which is the benediction, "God's peace be with you, one and all." These beautiful windows were constructed by the Tiffany Glass Company of New York. The remainder of the windows are of rolled cathedral glass, Queen Anne style. J. C. Cady & Co., of New York, were the architects; E. K. Baldwin, mason; Isaac Van Steenbergh, carpenter; and Thomas M. Lyall, painter. The cost of the building and grounds was $5,300.

The dedicatory exercises of the chapel took place on Sunday afternoon, March 13, 1887. The building was crowded to its utmost capacity, some being turned away for want of room. The divine blessing was invoked by Rev. Prof. H. M. Baird, D. D. After singing, the Scriptures were read by Rev. I. Davison, when the pastor offered the prayer of dedication. Addresses were delivered by Theodore Gilman, chairman of the building committee, Rev. Charles E. Allison, Rev. Edward C. Moore, and William Allen Butler. Rev. John Reid conducted the exercises.

Sunday evening meetings were conducted in Moquette Row by Rev. John Reid, the pastor of the First Presbyterian Church, for several months previous to the engagement of a stated missionary pastor. The Sunday-school was transferred to the chapel in March, 1887.

The officers of the school, June, 1888, were: Wells Olmsted, Superintendent; Miss Janet Flagg, Infant Class Teacher; Schuyler Bogart, Secretary and Treasurer; Howard Chamberlain, Librarian; Victor M. Elting, Assistant Librarian.

The teachers were: Miss Margaret B. Otis, Miss Margaret C. Butler, Miss Fermine D. Baird, Miss Ella R. King, Miss Mary Ewing, Miss Anna W. Kirkwood, Miss Janet W. Flagg, Miss E. P. Flagg, Miss Mary Randolph, Miss Carrie A. Law, Miss Julia F. Baird, Miss Deyo, Mrs. H. C. Balch, Miss H. E. Balch, Messrs. A. O. Kirkwood and John P. Brown.

In January, 1887, the services of William T. Gouch were secured as cornetist to assist in the service in the Sunday-school and the evening church service. Mr. Gouch served very acceptably in this capacity for eighteen months.

The services of Rev. John S. Penman, a student of the Union Theological Seminary in New York, were engaged in May, 1887. Prior to Mr. Penman's engagement, students came at different times from the Seminary in New York and conducted Sunday evening meetings in Moquette Row and in the chapel.

Rev. Mr. Penman was ordained in the First Presbyterian Church, June 29, 1887.

A strawberry and ice-cream festival was given to the

children of the Sunday-school on the grounds of Mrs. Ethan Flagg in June, 1887. The first Christmas exercises in the new chapel were held on Saturday evening, December 25, 1887. There were singing of Christmas carols by the children, addresses by Rev. John Reid and Rev. J. S. Penman, followed by the distribution of gifts. The religious exercises were held on Sunday afternoon in the First Presbyterian Church, in connection with the Sunday-school of that church.

A very pleasant literary and musical entertainment was held in the chapel on the evening of November 10, 1887, the proceeds, $55 25, being for the benefit of the Young Men's Reading-Room of the chapel.

The communion service at the First Presbyterian Church, Sunday, January, 27, 1888, was deeply impressive. There were on that occasion received into the church fellowship thirty-two persons. Twenty-six of these came on profession and six by certificate. Of the former eight received baptism. The coming in of many of these was the result of patient and faithful Sunday-school and ministerial labor in connection with Immanuel Chapel, where services have been conducted by the pastor, Rev. John Reid, his assistant, Rev. John S. Penman, Rev. Dr. David Cole, and Rev. Dr. George E. Strobridge. In an especial degree it resulted from the efforts made for many months in connection with the mothers' meetings held there under the Ladies' Association and aided by their devoted lady missionary, Mrs. Balch. There were received into the communion of the church from January, 1888, to September, 1888, eighteen scholars.

In January the attendance of the school had reached 164, with an enrolment of 225, together with twenty officers and teachers. In the meantime the school had been thoroughly furnished with record books, papers, and other Sunday-school appointments. Through the kindness of William F. Cochran a carefully prepared library was placed at the disposal of the scholars.

In February, 1888, another entertainment for the benefit of the Young Men's Reading-Room was held, which netted $46, and was given to the chapel fund.

Rev. John S. Penman, whose labors were most successful in connection with the work of Immanuel Chapel since January 1, 1887, received and accepted a call to the pastorate of the First Presbyterian Church, Irvington-on-the-Hudson, December 16, 1888, and was installed pastor of that church May 29, 1889. He was succeeded by Rev. J. Hendrik de Vries, A. M., who was ordained to the gospel ministry in the First Presbyterian Church, June 19, 1888. The ordination sermon was delivered by the Rev. Dr. Mabon. The charge to the candidate was given by his brother, Rev. Henry de Vries. Prayer of ordination by the Rev. Dr. Reid. Rev. J. Hendrik de Vries, A. M., youngest son of Hendrik de Vries and Wilhelmina Louise Diephuizen, who was born in Amsterdam, Netherlands, May 8, 1859, was graduated from Rutgers College, New Brunswick, N. J., in June, 1881, and after spending the succeeding years as teacher in classics and music, took his master degree in 1885. In the fall of 1885 he entered the Theological Seminary of the Reformed Church in America, and upon graduation in May, 1888, he accepted the call as assistant to the Rev. John Reid, D. D., pastor of the First Presbyterian Church of Yonkers; in April, 1891, he was elected Moderator of the Presbytery of Westchester, and at the fall session of Presbytery, October 18, 1891, was appointed Commissioner to Synod for two years.

In January, 1889, Samuel Archer, who had served as Treasurer of the collections of the chapel from June 18, 1887, resigned, and Wm. House was appointed and served for a brief period. The present Treasurer, Charles Hitzelberger, was elected September 1, 1889.

Clarence Tice is the present Secretary.

In June, 1888, another strawberry festival was held on the Peabody grounds, North Broadway. A pleasant feature of this occasion was the photographing of the teachers and scholars of the school in separate groups, by George D. Mackay.

A large congregation assembled in the First Presbyterian Church on Sunday morning, June 2, 1889. The pastor, Rev. Dr. John Reid, was assisted by Rev. J. Hendrik de Vries, of Immanuel Chapel, and the services bore

chiefly upon that missionary branch of the church. The sermon by Rev. Dr. Reid was appropriate and telling. It was based on the words in Ecclesiastes 4:9—"Two are better than one, because they have a good reward for their labor." The encouraging report of the chapel work for the past year, by Mr. de Vries, was listened to with great interest.

The report for the year ending May 31, 1889, reads:

"Regular preaching services have been held on the evening of every Lord's day, with a growing attendance, the average from ninety to one hundred and twenty, the largest attendance being one hundred and fifty-three. The evening service has been prefaced during the winter months by a thirty-minutes' service of song and prayer led by gentlemen of the Session and church.

"The Sunday-school has been held every Sunday afternoon, and shows encouraging signs not only of life but healthful growth. Owing to the faithful labors and patience of superintendent and teachers, the school now numbers from one hundred and eighty to two hundred in attendance, many of whom have made profession of their faith in Jesus as their Saviour.

"A few words in grateful remembrance of a teacher, Miss Anna W. Kirkwood, who began the year with us, but whose abundantly useful earthly life ended and the heavenly life entered upon April 24, 1889, where a grander field was opened before her, giving full scope for the development of all her powers and the exercise of all her best and noblest affections. From nearly the beginning of Sunday-school work in connection with Immanuel Chapel she was identified with it, and the voluntary expressions of feeling from her class of boys help to tell the story of our loss.

"A prayer-meeting has been held every Tuesday evening of the year, and the deepening interest in these has been evinced by a faithful attendance of from fifty as the minimum to eighty-five and ninety-nine.

"In October a Thursday night Bible-class for men was started, the membership of which soon reached the number of eighteen, with a regular attendance of from ten to fourteen. Bible study was the main object of these gather-

ings of men, while efforts were also crowned with some measure of success in training the members to take part in prayer.

"On Wednesday afternoon at 2 : 30 o'clock the 'Helping Hand' has regularly convened during the winter months, having a membership of sixty-four women and sixteen teachers. Two hundred and seventy-five garments have been made this season and the Dorcas class earned over $33 by other voluntary labor.

"At 4 : 30 P. M. the mothers' meeting, now in its fifth year, has been attended fully by 200 women, mostly mothers, as the name implies.

"A series of Friday evening entertainments have been given successfully, George D. Mackay, Ralph E. Prime, Col. William L. Heermance, and Dr. Robert N. Flagg contributing to the entertainment of those who attended. Careful visitation has been continued in the homes of those concerned with chapel interests. Measures have been adopted which have aroused interest in the direction of a personal effort on the part of those who worship in the chapel to provide for some portion of the expenses themselves.

"By an entertainment on April 9, which netted $79, together with a $25 contribution, the King's Daughters have procured a 250-pound bell, and the men, by the personal contributions of money and manual labor, have made excellent improvements in and around the buildings, this work showing their grateful appreciation of the benefits the church has conferred upon them by erecting and supporting so generously the chapel in their midst.

"After the report was read, Dr. Reid made a brief appeal, asking for $1,200 to carry on the work for the ensuing year. The people have always felt the warmest interest in their chapel work, and at once an amount was contributed to carry it successfully on."

Children's Day—June 9, 1889—was celebrated by a union service in connection with the home school, which was held in the First Presbyterian Church on the morning of that day at 11 o'clock. The superintendents of both home and mission schools, George H. Chamberlin and Wells

Olmsted, were installed in accordance with a new ritual recommended by Sunday-school workers and approved by the Presbyterian Church.

In October, 1889, an entertainment was given through the efforts of a blind girl, Miss Sophia Hitzelberger, the proceeds of which were devoted to the purchasing of a carpet for the chapel.

The Young Men's Immanuel Pioneer Society was organized August, 1889, to aid the chapel.

There was a very large attendance at Immanuel Chapel on Thursday night, September 27, 1890, the principal feature being the presentation of a piano and an organ to the Church by the Immanuel Pioneer Society. The chapel was very prettily decorated with flags and flowers. Rev. Dr. John Reid presided and made the presentation speech.

The organ was made by Story & Clark, and the piano is a Mathushek instrument.

The officers are Charles Hitzelberger, President; Thomas Spink, Vice-President; David W. Magee, Secretary; Harry B. Tice, Treasurer; Clarence L. Tice, Manager; Oliver Inson, Joseph Tidaback, Fred Nodine, and William Mackey.

Easter Sunday, April 7, 1890, immediately after the Sunday-school service, seventeen children were offered in baptism. Rev. J. H. de Vries, the pastor, officiated. A new oak font, given to the chapel by the King's Daughters, was used on the occasion. The font is inscribed with the words, "One Lord, One Faith, One Baptism," and is surmounted by the King's Daughters' cross, bearing the letters I. H. N.—"In His Name." The chapel clock was presented by the King's Daughters, and the communion table also. This organization is under the direction of Miss Mary Randolph.

Miss Janet Flagg was the first teacher of the primary department, and continued her acceptable work until the spring of 1888, when she was succeeded for a brief period by Mrs. H. C. Balch, followed by George D. Mackay, Miss Georgiana R. Law, Miss F. L. Upham.

The present superintendent is Miss Hattie B. Blake, and Miss Margie Brendlinger, assistant. The International

Lessons are taught with pictures and Scripture illustrations. The collections of the class are given to the general fund of the school. The "Little Folks' Paper" is circulated. The class numbers sixty-five.

Large adult Bible-classes of women are in charge of Miss Mary Randolph and George D. Mackay. These teachers have been earnest and successful in their labors, which have appeared in the additions to the communion of the First Presbyterian Church from their classes.

Alexander O. Kirkwood has charge of the men's Bible-class.

The scholars of the Immanuel Chapel Sunday-school were made happy on Saturday evening, December 28, 1889, at their Christmas festival. The exercises consisted of caroling by the school and addresses by the Rev. Dr. John Reid, Rev. John S. Penman, of Irvington, and Rev. Hendrik de Vries. Wells Olmsted, the Superintendent, presided. There was a handsome Christmas-tree. The gifts consisted principally of baskets of confectionery.

Immanuel Chapel was crowded with merry children and visitors on Saturday evening, December, 27, 1890, when the Sunday-school festival was held. The room was decorated with greens, and on the wall was the greeting, Merry Christmas! A large tree was laden with candies, dolls, toys, etc.

Wells Olmsted, the superintendent, presided. After a carol by the school, Miss Oxholm presiding at the piano, prayer was offered by the pastor, Rev. J. Hendrik de Vries. A recitation, "The Night Before Christmas," was well given by Mrs. J. Lindsay Porteous. The Rev. Edwin A. Schell, pastor of the First Methodist Church, addressed the school, and Robert O. Kirkwood played the rôle of St. Nicholas, giving much pleasure to the children with his stories and gifts.

The presents consisted of knives, mufflers, and sleds, for the boys; books, dolls, cups and saucers, and pretty vases, for the girls. Rev. Mr. de Vries received a handsome set of books, nine volumes, works of Motley, the historian.

The amount raised annually by the Sunday-school for benevolent purposes is $125.

The school has recently undertaken the support of a pupil in the orphanage under the care of the Rev. B. C. Henry, Canton, China, in memory of a lately deceased teacher bearing her name, Anna W. Kirkwood.

The school has had but one superintendent, Wells Olmsted, who was elected in January, 1885. Mr. Olmsted has filled his position with marked fidelity and has won the esteem and regard of his co-laborers by his unceasing efforts to advance the best interests of the school. He is on the honor roll of Sunday-school workers in Yonkers.

The present officers of the school are: Wells Olmsted, Superintendent; Robert Ogilvie Kirkwood (elected 1891), Vice-Superintendent, Theodore Oxholm, Secretary and Treasurer; John E. Jardine, Librarian.

The school record-book includes the following teachers for 1889, 90, 91: Miss Mary Randolph, Miss Fannie L. Upham, Miss Georgiana R. Law (now the wife of Rev. John Penman), Miss Harriet Oxholm, Miss E. P. Flagg, Miss Jessie Heermance, Miss Ella R. King, Miss Bessie May Otis, Miss Van Orden, Miss Crane, Mrs. Johnson, Miss L. Birch, Miss A. Lee, Miss Goodrich, Miss Heermance, Miss Janet W. Flagg, Miss M. Balch, Rev. J. H. de Vries, Prof. E. B. Fancher, George D. Mackay, T. L. Ellenthorpe, Alexander O. Kirkwood, John P. Brown, John G. Reevs, Henry A. Blake, James Fancher, Edward R. McLaury, Thomas W. Moore, and Robert O. Kirkwood. The teachers of the primary department are Miss Harriet B. Blake, Superintendent, Miss Margie Brendlinger, Assistant Superintendent.

The number of books in the library is 248. The lesson helps are Peloubet's graded question books and quarterlies and the "Sunday-school Times." The singing book is "Gospel Songs."

The membership of the school is 225. The organist of the Sunday-school is Miss Harriet Oxholm. The singing in the chapel services is led by Rev. J. Hendrik de Vries, who is assisted by Misses Lottie Mason, Lizzie Wilson, and Eliza Dunn. Miss Addie Swan is the organist, who has very faithfully and efficiently occupied that place since March, 1887.

Thomas A. Spink served faithfully as sexton of Immanuel Chapel from January, 1888, till January, 1891. He was succeeded by William Doyle. Through the faithful ministrations of those who have been active in the work of Immanuel Chapel, 108 persons have been received into the First Presbyterian Church.

The work of Rev. Mr. de Vries in connection with the chapel has met with marked success. The steadiness of its growth and the warm attachment of his people for him all go to prove the superior character of his service. Fifty-six persons have been received into the communion of the First Presbyterian Church as the result of his labors.

CHAPTER XXVI.

A FEW WORDS IN CONCLUSION.

DURING the year 1871 five of the churches united in celebrating the Sacrament of the Lord's Supper.

The total number of resident communicants as reported of the various Protestant Churches in Yonkers is 4,715.

Several of the churches of the city keep a list of their non-resident members who have not taken their letters of dismission to other churches.

If that number was added to the given number of communicants, the membership would be considerably larger. The average attendance of the Protestant Churches in Yonkers as reported is 5,551.

The attendance as reported at the various masses at the St. Mary's and St. Joseph's Roman-catholic Churches is over 9,000.

The names of the sextons of the several Churches in Yonkers have been simply mentioned, with no record of their work in connection with the Churches and Sunday-schools. If it were possible the writer would gladly give the sextons of the different Churches the honor due them. Though their lives may be unwritten and their deeds of faithful and kindly ministry be unrecorded, their works do follow them and shall not be unaccounted of by Him who reckons the services of men by the spirit which stands behind and inspires them.

One of these faithful souls, who served as sexton in one of the churches for a period of twenty-five years, said: "I always try to hallow my work with prayer; lowly as it appears, I think God accepts it, even as he did the preaching of the preacher. I always try to make the house of God comfortable and inviting, so that the people will like to come to church and hear the gospel preached, and I am

sure 'I would rather be a doorkeeper in the house of the Lord than to dwell in the tents of wickedness.'"

The Yonkers Sunday-school Teachers' Association was organized on February 22, 1867. Meetings of the Association were held the second Wednesday of each month, and were the means of bringing out the experience and working of each particular school for the general benefit and improvement of the whole, and of cultivating a social feeling among superintendents and teachers of the different Sunday-schools. The clergymen of the various Churches also took a deep interest in these meetings and as often as they could were present and took part in the discussions of the subjects presented. These meetings were also the means of the development of an earnest and aggressive missionary spirit among the Churches and Sunday-schools. They were full of interest and enthusiasm, of suggestion and instruction.

The President of the Association held office for three months. Rev. Edward Bright, D. D., was the first President, and Stephen H. Thayer, Jr.—now Judge Thayer—was its first Secretary. The executive committee consisted of a gentleman from each of the various churches. The first executive committee was composed as follows: Chas. L. Cozzens, St. John's Episcopal Church; John W. Oliver, First Methodist Church; Dr. Gabriel Reevs, Reformed Church; Richard Wynkoop, First Presbyterian Church; Charles Seymour, St. Paul's Church; John H. Brown, Westminster Presbyterian Church; William Holme, Warburton Avenue Baptist Church; C. F. Moulton, Central Methodist Church.

Essays and poems, composed by several of the Superintendents and teachers of the different Sunday-schools, were read at the monthly meetings. Among the Superintendents who can be recalled were William A. Gibson, who read an essay entitled "The Perplexities of the Sunday-school Superintendent," Peter Haulenbeck, an essay on "Opportunities." Mrs. J. H. Uhl, a teacher in St. John's Sunday-school, and Miss Lucy Earl, of the First Presbyterian Church, contributed original poems. Rev. L. W. Mudge—now Rev. Dr. Mudge—took an active part in the

work of the Association, and contributed a number of valuable papers on several of the subjects discussed.

At the monthly meeting in August, 1870, a poem entitled "Christ at the Sea of Galilee," composed by Miss Anna W. Kirkwood, was read by the Vice-Superintendent of the First Mission Sunday-school, also an essay entitled, "Elements of a Successful Sunday-school," by J. H. Brown, the Vice-Superintendent of that school, and these were afterwards printed in the "Yonkers Statesman" by request of the Association.

The elements constituting a successful Sunday-school were considered under three heads. First, "A properly qualified superintendent and other officers;" second, "Properly qualified teachers;" and third, "Sundry agencies to bear upon the entire body—officers, teachers, and scholars." The subject under the three points was very ably handled and was considered most comprehensive and satisfactory, being helpful towards practical results. The subject of temperance was also discussed at several of the meetings and elicited very spirited and earnest debates.

The first anniversary of the Association was held in the First Presbyterian Church on Saturday afternoon, February 22, 1868, when the following programme was announced: Festive Song; Reading of Scripture, Rev. Lewis W. Mudge; Prayer, Rev. Dr. Behrends; Song, "Sabbath Bells;" Address, Rev. J. Hyatt Smith; Song, "Battling for the Lord;" Address, Rev. Dr. David Cole; Song, "Universal Praise;" Address, Rev. U. T. Tracy; Song, "Banner of Jesus;" Address, Rev. Dr. D. M. Seward; Benediction, Rev. Dr. Crawford.

The Association represented nine different Sunday-schools. The children of these schools in attendance numbered twelve hundred, and when seated filled all the pews and aisles and space around the pulpit. The exercises were deeply interesting. The several sacred songs of the children filled the church with a melody which touched the hearts of all present. The solos by Miss Reynolds, of Brooklyn, Miss Jennie Fuller, soprano of the First Presbyterian Church, and by Miss Josie Sanders, alto of the Westminster Presbyterian Church, were beautifully sung.

The Rev. Dr. Wise, of New York, and the Rev. J. Hyatt Smith held the attention of the audience in a charming manner. All the addresses were to the point and were listened to with great satisfaction.

There could have been no more interesting religious occasion in Yonkers than the gathering together of twelve hundred Sunday-school children and Sunday-school workers. It showed the extent to which the noble work of training the young in the right way was carried on in our then village, and it was a suggestive feature of the exhibition that it took place on a day sacred to the memory of Washington, the chief among the founders of a republic the stability and prosperity of which most depend on all of its citizens being well grounded in their youth in the principles of virtue and religion.

A most enjoyable sociable of the Association was held on Tuesday evening, June 20, 1871, at Radford Hall, from eight o'clock to nine o'clock being spent in greetings, congratulations and promenading. The Misses Buckley and Messrs. Becket and Brush, of the Weber Quartette of New York, sang selections. The meeting closed with the hymn, "Work, for the night is coming." The event was one of the most happily conceived and thoroughly enjoyable affairs of the season. There were 425 cards of invitation sent out, of which more than half were accepted, although it rained very hard all the evening. One of the speakers said it was "a very bright affair except the evening." The Rev. Dr. Bright presided as President. Excellent speeches were made by John W. Oliver, an ex-president of the Association, the Rev. Dr. Langford, rector of St. John's Church, and William A. Gibson.

It cannot be definitely ascertained when the Association ceased to exist, on account of its later records being lost. It is thought about the year 1875 or 1876.

The fifth Annual Convention of the Hudson River Sunday-school Teachers' Association convened in the Warburton Avenue Baptist Church of Yonkers, October 12, 1869, and continued in session for three days.

There was an array of fine speakers. Among them were the Rev. John Hall, D. D., the pastor of the Fifth Avenue

Presbyterian Church of New York, who made the opening address. He was followed by the Rev. Howard Crosby, D. D., who spoke on the "Philosophy of Teaching."

Other addresses were made by the Rev. Dr. Duryea, the Rev. George H. Mandeville, D. D., the Rev. Alfred Taylor, Albert Woodruff, and other prominent Sunday-school workers.

The occasion was helpful to Sunday-school interests in Yonkers.

In the spring of 1871 William Allen Butler gave a series of lectures which embraced the leading subjects on the earlier portions of the Bible. The meetings were held in the lecture-room of the First Presbyterian Church in the afternoon at 3 : 30 o'clock. This course of Bible lessons was exceedingly profitable and instructive. The meetings were largely attended by the representative members of the different churches, thus proving their freedom from sectarian and denominational doctrines. At their close in April, 1874, Rev. Wm. C. Foote moved a vote of thanks, which was heartily seconded by all present. Rev. Dr. T. Ralston Smith, pastor of the First Presbyterian Church, made brief remarks expressive of his approval and appreciation of their great value to those who had been privileged to attend.

The following statistics of the Sunday-schools of Yonkers, with the exception of the Roman-catholic Sunday-schools and of the Tuckahoe schools, from which no report could be obtained, were gathered by Walter Underhill, a former superintendent of the Reformed Church Sunday-school, by the request of the Secretary of the New York State Teachers' Association, for the year ending January, 1872: Number of Sunday-schools, 11; number of officers and teachers, 275; number of scholars, 2,453; number of conversions, 58; number of volumes in library, 6,303: amount expended for books, $880; amount expended for benevolent objects, $1,613; amount expended for other objects, $2,586.

The following figures show some of the work of Sunday-schools in Yonkers in the centennial year. They were gathered and prepared with great care. The totals of the

seventeen Sunday-schools which existed at that time, including the boys' department of St. Mary's Roman-catholic Sunday-school, is as follows: Number of Sunday-schools, 17; number of officers, 75; number of teachers, 345; number of scholars on register, 4,241; average attendance, 2,945; largest attendance, 3,590; in infant classes, 953; conversions, 116; deaths, 25; volumes in libraries, 7,325; reported receipts, $4,398 22; reported expenditures, $4,096 73.

In regard to the statistics of the Sunday-schools, as given in this history, the writer would state that they have in every case been recorded as they were received from the Superintendents, Secretaries, and record-books of the Sunday-schools, also from the reports of the pastors at their annual meetings of the Synods and General Conferences of their respective Churches, and no pains nor time has been spared to make them as accurate as possible.

There is no doubt that the reports and statistics of the Sunday-schools of Yonkers could be made more valuable if some uniform system were adopted by which the memoranda of all the schools should be kept.

If a yearly record were kept of the number of members uniting with the Churches from the Sunday-schools, the growth of the Church from the Sunday-school would be shown.

A committee from the Young Men's Christian Association of Yonkers, in November, 1883, was appointed to inaugurate a union Sunday-school teachers' meeting, to assemble in the parlor of the Association in Getty Square on Saturday afternoon. These meetings were well attended, being alternately conducted by the city pastors, and continued through the winters of 1883–86.

The Sunday-school Union of Yonkers, auxiliary to the New York State Sunday-school Association, was organized in June, 1890. Its officers were: Dr. Franklin Soper, President; Walter Thomas, William Smith, and Virgil Myers, Vice-Presidents; George T. Leeds, Recording Secretary; Mrs. E. C. Paton, Treasurer; Charles E. Manning, Corresponding Secretary.

In response to a general invitation the pastors of the several churches met at the Rectory of St. John's Church,

Monday evening, February 16, 1890, and organized a Clerical Association. The Rev. Alexander B. Carver was elected President, Rev. J. H. de Vries Secretary and Treasurer.

Monthly meetings of the Association are held, and topics of general community interests are discussed.

There have been many connected with the Churches and Sunday-schools of Yonkers whose names are not recorded in these pages. Many of these early workers, as well as those of a later date, are successfully engaged in other fields of labor, and some have passed away from earth; but death cannot put an end to their beneficent influence, and the extent and result of their work will never be known in its entirety till the "books" be opened.

APPENDIX.

THE ST. JOHN'S FOUNTAIN.

BENJAMIN SILLIMAN, architect, designer of this beautiful fountain, furnishes the following description of it:

The St. John's Ice Water Fountain stands six feet back from the corner of South Broadway and Hudson Street, on a raised platform of rubbed bluestone tile about eighteen feet across, and is flanked on either side by curved walls of stone, three feet high, and by two circular stone piers, two feet four inches in diameter by five feet high.

The fountain itself is five feet six inches in diameter, is cylindrical in form, is built of Mile Square rock face stone, with moulded brick base and foliated red terra-cotta cornice, with conventional honeysuckle ornament, and is surmounted by a sloping roof of solid cut stone in three courses, the whole terminating in an ornamental bronze Runic cross three feet six inches high. From the sidewalk to the cornice is a height of nine feet, and to the top of the cross fifteen feet.

On the face of the fountain, fronting Broadway, is a bronze panel two feet wide by three feet nine inches high, slightly concave, and finished at the top with a semi-circular head, set in an opening in the stone-work with brick quoins and brick voussoirs. The bottom of the bronze panel is a large shell, or basin, to receive the drip from the faucet, which is arranged as a lotus flower growing up from among lotus leaves and buds, which are modelled across the whole width of the panel over the shell to the height of about six inches; and over them is a slightly projecting curved shelf. On this shelf stands a figure of St. John the Apostle, twenty-two inches high, modelled in bas relief, with the conventional eagle at the feet and a nimbus around the head.

In the semi-circular head of the panel is the inscription: "St. John's Ice Water Fountain, Erected MDCCCXCI;" and running down the panel, on either side of the figure, are the words of the text from John 4:13, 14: "Whosoever drinketh of this water shall thirst again," etc.

At the back of the fountain, facing the church, is an antique oak door studded with bolt-heads, and having a cross of bolt-heads and ornamental black iron strap-hinges and circular knob, all made from special designs. This door conceals the refrigerator, which is built into the fountain in such a way that it can easily be got at and repaired, should occasion for such work arise. The refrigerator is built of alternate layers of wood and felt, is asphalted inside and out, and is lined with copper. It is two feet in diameter, seven feet eight inches high, and contains a coil of two hundred and twenty-five feet of galvanized iron pipe suspended beneath three hundred pounds of ice.

The fountain is supplied from a water meter, and has the most perfect system of drainage and convenient arrangement for turning the water off and on. The ice does not come in contact with the water, but only cools the space around the pipe containing it, so that no danger can accrue to health from germs carried in the ice. It is expected that the temperature of the water will be forty degrees Fahrenheit as it runs from the faucet.

The stone-work and brick-work were done by J. and G. Stewart; the carpenter work and ornamental hinges by S. F. Quick; the plumbing was by Linehan Brothers; the modelling and casting of the bronze panel and cross by the Tiffany Glass Company, of New York city; the bluestone tiling by J. and R. Kellock; the iron doors to pit by Noble Walsh.

The fountain and boundary wall have been designed so as to be entirely in keeping with the style of St. John's Church and Parish buildings.

SUNDAY-SCHOOL HONOR ROLL.

The following persons have been connected with their respective schools as officers or teachers from the date of organization of the later schools or for the longest period in the earlier ones:

Miss A. Emeline Hoyt,*
Miss Helen A. Rollins,†
Mrs. Anna S. Burgess,†
Miss Caroline H. Tripler,†
Mrs. James B. Colgate,†
Mr. William R. Mott,
Mr. Horace H. Thayer,
Mr. Samuel A. Moore,
Mrs. George W. Cobb,
Mrs. Dewitt C. Kellinger,
Mr. John P. Groshon,
Miss Caroline Jones,*
Mr. Charles R. Dusenberry,
Mr. I. V. Underhill,
Mrs. Elizabeth Merritt,
Miss M. Arsenia,
Mr. Charles R. Otis,
Mr. A. O. Kirkwood,
Miss M. Josie Sanders,
Miss Mary A. Croes,
Miss Sophia Macadam,
Mr. John Forsyth,
Mr. J. Willet Bynon,
Mr. Charles P. Bynon,
Mrs. Charles P. Bynon,
Mr. Wallace Pulver,
Mrs. Rebecca Madison,
Mr. William Beutler,
Mr. Charles Lockwood,
Mrs. A. E. C. Hyde,
Miss M. Stephens,
Rev. Charles S. Fariess,
Mr. Herman H. Kroenke,
Mrs. Henry Bowers,
Mr. George Stewart,
Mr. Wells Olmsted.
Miss Mary Randolph,
Miss Janet W. Flagg.

* Deceased.

† These ladies have been engaged in Sunday-school work in Yonkers about the same number of years, and their names stand second in the list.

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